THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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THE OCCULT WORLD

[THE CIRCLING PATH OF TIME has brought us again to August. Last year in this month, on the 20th, fell the passing of **Shri B. P. Wadia**, to whose founding and nursing THE ARYAN PATH owes its healthful life. As a tribute to his memory upon the anniversary, as a gesture of true *shrāddha*, we reprint below an article he wrote in THE ARYAN PATH for February 1930, over the meaningful signature "Occultus." It takes the place of "Namratā's" monthly contribution.—ED.]

WHAT is true of the worlds revealed by the microscope and the telescope is equally true of that of the Occult. Interpenetrating the world of ordinary vision exists the universe of the minute, visible only to the microscope. In the infinitudes of space are raja-stars whose existence only astro-photography reveals. There is not an Angula, one finger's breadth, of void space in the Boundless Whole, and yet our fleshly eyes see more emptiness than fullness. The atomic and the starry universes are not distinct geographical areas, though such an illusion exists in the untutored mind. Siderial lords have their microscopic universes and atomic units are surrounded by stellar cosmoses.

The existence of the minute world was not suspected by the moderns until Antony van Leeuwenhoek perfected the microscope. Just as this world once existed unsuspected by mortals, so does the Occult World exist unsuspected by the mortals of our twentieth-century scientific era.

The aspirant for the spiritual life is asked to leave this world and force his entry into the Occult. This is often mistaken for some strange geographical area: on some Himalayan height, in some Saptaparna cave, of some part of Tibet or Tartary is this Occult World conceived. Thus many errors result involving not only loss of precious time but waste of beneficent opportunities.

The Occult World is in co-adunition but not in consubstantiality with the human world. It is not somewhere away from the haunts of men; it interpenetrates the market place, the highways of traffic, where human minds exercise ingenuity, where men and women suffer and enjoy; it is where homes are built and families are reared. We need not go to the desert to use our microscope and we need not repair to the jungle to contact the Occult World.

The Path which leads to the Occult World is set in this one. Men do not see it either because in their ignorance they are unaware that such a Path and such a world exist, or because superstitions draw them to vain phantasy at the best and to necromancy at the worst. The candidate for the Occult World has to learn to pierce the maya which envelops all, including this Path. Ignorance and illusion—avidya and maya—are twins, and by knowledge alone illusion is overcome. Therefore the candidate should seriously attempt a modification of his mind and acquire an attitude of impersonality. A study of metaphysical and philosophical principles purifies the mind and sets it free, even for short periods, from gross personal considerations; such study opens the vision to glimpses of universal truths. Further, it aids the candidate to view himself as a part of the universal whole, and this in course of time brings about the intuitive urge to take himself in hand, to kill the man of matter in him, so that the man of Spirit may shine. If he pursues his course sincerely and earnestly he will hear within his own heart some such injunction as this: "Seek in the exoteric knowledge the hidden Esoteric Wisdom if you would know the heart hidden in the man of mind and moods."

There is no dividing line between the Esoteric Knowledge and the exoteric. The esoteric doctrines are enshrined in the exoteric. If science-facts form the *body* of knowledge, philosophy is its mind and Theosophy its soul. Within that soul is the hidden Spirit, uncognized by most but not incognizable. In the pursuit of scientific research we rely chiefly on our senses. Mind predominates over the senses when we shift from the region of science to that of philosophy. The heart takes the place of the mind and the senses when Theosophy is being applied in everyday living. (Let this not be mistaken for the sentimental emotionalism which passes for devotion and brotherliness in certain so-called theosophical and spiritual circles; there, not the heart but the solar-plexus is active!) At last comes to birth the universal and impersonal viewpoint in everything when the exoteric explanations of Theosophy yield place to the esoteric. Then one perceives those facts of the Esoteric Philosophy which flower from a self-examination of the lower self in the light of the Higher Self and the Divine Paramitas.

Every tenet of Theosophy has the dual power to enlighten the thinking mind, to energize the creative will. By the first all problems of life and death, of atoms and universes, are understood because our intellect is aided by the accumulated Wisdom of a very long line of Sages. This is exoteric. By this knowledge we are not able to master the processes of Nature—we recognize the variety of powers in Nature but we do not know how to wield them. When the creative will in us is aroused, because of the power of the esoteric science, then we are able to master Nature and rise superior to it. This is entering the Occult World. Because we know what Nature does and how she does it, we find ourselves transferred into the Occult World, wherein the Immortals wait and watch and bless, always aiding the efforts of mortals.

Therefore has the student of Theosophy to learn to read between the lines and within the words of the exoteric doctrines. Reincarnation and cycles, karma and yagna, birth and death, post-mortem states of Kama-Loka and Devachan, of Avitchi and Nirvana, and all others have more than one meaning. The intelligent and the intuitive student digs deep in the mines of words, phrases and aphorisms, and thus learns the hidden meanings of ordinary truths which are well-nigh incommunicable.

> No lily-muffled hum of a summer bee
> But finds some coupling with the spinning stars.

We cannot hear the music of the distant spheres by deafening ourselves to the song of birds near-by. Nor will we *live* by giving up our life by suicide. The birth in the Occult World does not imply a death in this, but rather a higher living on this earth which the Occult World carries within its bosom.

OCCULTUS

R. D. RANADE

1886-1957

[**Professor George B. Burch** teaches philosophy at Tufts College, Metford, Massachusetts. In 1953-54 he and his family were in India, to which Professor Burch came to discuss philosophy with Indian philosophers, prominent among whom was the late R. D. Ranade. In sending this article Professor Burch writes:—

> It is customary, when a great man dies, to publish eulogies of him which, written under the stress of the occasion, are often uncritical and exaggerated. It may be better to wait a year or two. If he still seems great in retrospect, his life can be appraised in a more objective spirit. R. D. Ranade is a man whose stature, in my estimate, has only grown in retrospect.

We are glad indeed to publish this vivid and interesting account based on the author's own recollections as a tribute to the late R. D. Ranade.

— ED.]

RAMACHANDRA DATTATRAYA RANADE was born in 1886 at Jamkhindi, given a *mantra* by a *guru* named Bhausahib at the age of fourteen and educated at Deccan College. He acquired only a distaste for Philosophy here, where the Professor of Philosophy assigned no reading except Aristotle's *Ethics,* Wallace's *Kant,* Mill's *Logic,* and Martineau's *Ethical Theory,* and lectured from the same notes for twenty years. But in other fields he got a fine education. He specialized in mathematics, studied English with Clark and learned Sanskrit from Patek. He learned the techniques of scholarly research from Rawlinson, to whom he taught Urdu in exchange for tutoring in Greek. His most influential teacher was F. W. Bain, later Professor of Economics at All Souls' College, an Englishman with a deep appreciation of Hinduism, whose beautiful stories of the Rajput era, written in the form of pretended translations from Indian originals, evoke visions of India even by their titles (*A Digit of the Moon, A Heifer of the Dawn, In the Great God's Hair, The Ashes of a God*). When Bain left Deccan College, a spokesman for the students said, in a public eulogy, that they had learned more philosophy from him than from the Professor of Philosophy and more literature than from the Professor of Literature. It was from Bain that Ranade received a vision of eternal beauty and truth.

While in college he began his life-long habit of devoting three hours a day to meditation (even during examination periods, as one awed disciple told me without really expecting me to believe it). In 1908, the year he received his B.A. from the University of Poona, he began having the mystical experiences which continued throughout his life. At first he found

these experiences confusing. He went to Banaras to discuss them with the well-known Annie Besant, of the Theosophical Society, and she assured him that they were real.

He became a fellow of Deccan College after graduating, was appointed curator of manuscripts in 1912, and received the M.A. in 1914. During this period he became interested in philosophy, first of all in Aristotle's philosophy. With his command of Greek, he undertook the ambitious project of making an exhaustive commentary on Aristotle's *Metaphysics*. This project did not get very far, but it made a good start. The *Metaphysics* begins with a critique of the pre-Socratics, and the beginning of the proposed commentary produced a series of articles, eventually published separately, on various pre-Socratic philosophers. These studies had a considerable influence on his later thought.

In 1914 he was appointed Professor of Philosophy at the quasi-monastic Fergusson College in Poona. In 1916, when his friend the philanthropist Pratap Seth founded the Indian Institute of Philosophy at Amalner, Ranade gave technical advice and selected the books for the library. Academically this was the happiest period of his life. He later recalled with pleasure his intimate association with the excellent students at Fergusson College. Personally it was a tragic period. The great influenza epidemic of 1918 took his mother and his wife, and left him in a state of poor health from which he never completely recovered, and which compelled his retirement six years later.

Bhausahib died in 1914, and was succeeded as *guru* by Ranade's fellow disciple Amburao, who in 1921 established an *ashrama* in the jungle near the small village of Nimbal. (This is some thirty miles north of Bijapur, a city which Ranade urged me to visit, not only to accept an invitation from one of his disciples but also to see the Gol Gumbuz, a building he considered "sublime," whereas the Taj Mahal was merely "beautiful.") When Amburao died, Ranade was persuaded, although reluctantly, to undertake the responsibilities of the *guruship*. He moved to the *ashrama* in 1924, assumed the spiritual guidance of his former fellow disciples, and also began initiating disciples himself. I was told in 1954 that he then had about 2,000 disciples, living in various parts of India. For them he was their *gurudeva*, their teacher, to be reverenced like a god. His three years at Nimbal were fruitful not only spiritually but also scholastically. Besides the works on the pre-Socratics, he published a comparative study of Greek and Sanskrit, an edition of Carlyle's essays, two books on Indian philosophy, a four-volume *Source Book of Maharashtra Saints* in Marathi, a monumental *Constructive Survey of Upanishadic Philosophy* and a volume

on *The Creative Period* for a proposed eight-volume history of Indian philosophy.

His health somewhat improved; he accepted an appointment as Professor of Philosophy in the University of Allahabad in 1927. He stayed there, as professor and sometimes dean, for nineteen years, but he never enjoyed teaching there as well as he had enjoyed teaching at Poona. He lived in a big rambling bungalow in the suburbs. When I went to Allahabad for the Kumbha Mela in 1954, although Ranade was not there, I stayed in this house as Pratap Seth's guest, browsed in his fine philosophical library (with its complete set of *Mind*), and met some philosophy students living there. Ranade's book on *Mysticism in Maharashtra*, based on the earlier *Source Book*, was published in 1933, and he continued his research in the field of popular mysticism by extending it to the oral tradition in Hindi. Whenever he met anyone, in any walk of life, he would ask him if he knew any songs, and if he got in reply a song with any spiritual significance, he would write it down. In this way he gathered material for his book on Hindi mysticism, published in 1954 under the title *Pathway to God in Hindi Literature*. Eventually he added a volume on Kannada mystics, thus completing a trilogy on the mystical traditions in the three vernaculars with which he was acquainted.

He retired from teaching at sixty, but stayed at Allahabad another year as Vice-Chancellor of the University. After 1947 he resided at the Nimbal *ashrama*, but usually returned to his Allahabad home for the cold season. His personal life became extremely ascetic. I was told that he gave up eating entirely, except for drinking tea with milk and sugar. He devoted his time to meditation, scholarly research and writing and the spiritual direction of his disciples. It was at Nimbal that I met him in 1954.

When I went to India to study Vedanta, several persons spoke to me of Ranade as the best teacher of mystical philosophy. This was not my chief interest, but I became curious about the man personally. A physics professor described him as the most advanced person he knew, and refused to express an opinion as to whether he was a *jivan-mukta*. I was warned not to try to visit him at the *ashrama*, where the life was too austere for a Westerner. I did have doubts about wanting to visit him, but on very different grounds. Hindu *gurus* as a class have a mixed reputation, sometimes seeming (at least to a Westerner) to be arrogant, pompous or conceited. I had heard of *gurus*, including quite famous ones, who kept themselves in seclusion, refusing to see their own disciples, let alone visitors. But I took a chance, wrote Ranade a letter asking permission to visit him and was invited to come.

The man I met was the opposite of what I had expected. Small, slight and frail, a mere wisp of a man whom you would expect the slightest breeze to blow away, he was nevertheless vigorous not only spiritually and intellectually but also physically. His brisk, sprightly step was characteristic of his whole lively personality. Pomposity or unction would be impossible in this animated person. Hypocrisy would be impossible in this humble man, who kept his perspective and sense of humour even though surrounded by disciples for whom he was divine. He was frank and friendly, eager to talk with me, to learn as well as to teach, to discuss both his intellectual interests and mine. After telling me about his education, he asked me to tell him about mine. Rapport was established when we discovered a common interest in the pre-Socratics, and we exchanged offprints in this field. We became close friends immediately. I did not get the impression, however, that this was anything special about me. I believe that he was that way with everybody. But, for all his humility, a visitor at Nimbal could never be mistaken as to which man was the *guru*. Ranade's spirituality shone clearly through every look, word and act. He did not have to pretend to be a saint, because he obviously was one.

The *ashrama* was a group of five small stone buildings. The only neighbours were a "criminal-caste" group living in eight mud huts—fine, dignified people who, as I found, would do favours for me but would not take *baksheesh*. Nearby were a miraculous never-failing well which Ranade had dug on a spot revealed in a vision after the old well did fail, and a ten-foot pit into which Ranade used to go for his meditation on days when the *ashrama* was crowded. Living in the *ashrama* were Ranade, his second wife, his daughter, his two small grandchildren and about fifteen disciples. They came from different social backgrounds: a young *raja*, a retired Postmaster General, college professors, doctors (one of whom, Ranade's physician, was trying to get him to supplement his tea with orange juice), lawyers, business men, clerks, the local station-master, a Harijan (who, coming to Ranade in distress when his children were starving on his forty-rupee schoolteacher's salary, was assisted by him to get a hundred-rupee social worker's position). They had been drawn to religion by various influences—one, a Madras doctor, through the frustrations of bureaucratic regulations; another, a lawyer with an international practice, through the company of saintly men he met during three years in jail. This lawyer said Ranade had instructed him to see that I did not starve. Actually they went to considerable trouble for me, obtaining canned food they thought I would prefer to their usual fare and other conveniences for my comfort. While I neither requested nor especially wanted this special attention, I

was touched by and appreciative of this hospitality toward a self-invited guest.

The day began at six, when the disciples assembled for devotions, chanting a hymn to the *guru*. We were expected to imitate the *guru's* practice by meditating together for three hours, but actually began leaving after about an hour. In mid-afternoon a bell, indicating that Ranade had finished his own spiritual exercises, summoned us to his presence for readings and discussion, followed by the ceremonial burning of camphor, inhaling the smoke and distribution of *prasad*. Each evening someone gave a talk, and there was a final chant before retiring. The hymn to the *guru* ("*Jai Guru Jai Guru Jai Guru Jai*"), accompanied by cymbals, was chanted before photographs of Amburao, Bhausahib and the latter's *guru's* tomb (no photograph of him being available). In their own homes, at least those I visited, the disciples also had photographs of Ranade. I am sure they had him principally in mind when singing "*Jai Guru,*" but there was no picture of him, nor was he himself present at these devotions. If anyone ever made any gesture of veneration in his presence, I did not observe it.

Interesting and edifying as these spiritual exercises were, my philosophical conversations with Ranade were more so. His philosophy, which he called *Beatificism*, meaning the search for Beatitude as Self-realization, was a mystical philosophy in the tradition of Vishishtadvaita and *Bhakti-marga*. He rejected Advaita and *Jnana-marga* as dangerous teachings opposed to mysticism. One day a disciple recited a humorous poem on "Ten Great Saints," in which the eulogy of each saint was qualified by a statement of the defect in his sanctity. The ten saints were Prahlada, Dhruva, Narada, Vyasa, Shuka, Bhishma, Arjuna, Valmiki, Hanuman and Uddhava; in the case of Shuka the defect was that he was an Advaitin. All speculative philosophy, according to Ranade, is uncertain; all we can know of metaphysics is that all things come from God and tend to return to God. What we can know is the Self.

The means to Self-realization are fourfold. First, moral behaviour—both the prerequisite for, and the evidence of, true mysticism. Second, the company of good people—hence the importance of life in the *ashrama*. Third, a *guru*. Ranade rejected the theory, often advanced, that the *guru* chooses the disciple, and maintained that the disciple must seek and choose his *guru*. (When he told me this, a sudden emotion swept over me. Had not Providence, or *Karma*, brought me to this venerable man, probably the most spiritually advanced person I shall ever know, to whom I was already bound by ties of mutual affection, in order that he should be my spiritual preceptor? Should I not ask him then and there to give me initia-

tion? I rejected this impulse, however, and in retrospect am sure that I was right. He could only have been embarrassed by so intemperate a suggestion, since initiation doubtless requires a preliminary discipline, while from my point of view I, as a Christian, already have my *satguru* in Christ.) Fourth, meditation—intellectual, moral and mystical. The all-important thing is love of God, which is a response to his love for us, and this is attracted by the moral goodness resulting from our own efforts. This, I take it, is the "monkey theory" of salvation: to be saved we at least have to hang on. It is by devotion, not deeds or knowledge, that we are united with God. When, after returning to America, I was asked to give a lecture on contemporary Indian teachers, I spoke of Vinoba as teaching the way of action, Malkani as teaching the way of knowledge and Ranade as teaching the way of love.

To love your family and your friends and, above all, God was Ranade's doctrine and Ranade's life. Spiritual meditation and mystical contemplation were the central activity of his daily life. He was a mystic in the perennial tradition of the mystic saints. Did he then attain their final goal of mystical union with God? The answer must be, No, unless it was after I knew him. He told me that he had never yet enjoyed the "unitive experience" described by the great mystics. To me that frank and humble statement was far more impressive than the exaggerated claims to extraordinary experiences made by some *gurus* and holy men.

Ranade saw me off at the station with expressions of friendship and devotion and an invitation to return, bringing my family, the next time we were in India, but that time never came. He ended his long life full of fame and favour. A seventieth-birthday celebration in his home town Jamkhindi was observed with typical Hindu ceremony: a civic address, a portrait unveiled, a volume of articles published, congratulatory letters and cablegrams. The invitations described him as "world renowned philosopher-mystic." I do not believe that he enjoyed that sort of adulation, merited though it was. When he died in 1957, Shrimati Ranade received letters of sympathy from the President and Vice-President of India, *rajas*, governors, Union and State ministers, institutions and individuals in India and abroad.

Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. Surely for many, as for me, he was a friend never to be forgotten. For his disciples he was much more. For India he was one of her great men. In India, as also in other countries, there are many great scholars engaged in various researches, many great philosophers with deep insights into reality, many great

mystics with ineffable visions, many great teachers who inspire their pupils, many great souls whose integrity and personality are radiant. But we seldom see one person who is all of these at once. Such a one was Shri Ranade, one of those rare spirits who show us how fine human nature can be.

GEORGE BOSWORTH BURCH

INDIAN ART IN GERMANY

In past centuries it was the ruling powers, Royalty, the Papacy, as also the nobility, who were the patrons of art and learning. Today it is the big industrialists and manufacturing concerns that assume that rôle. The latest example is what has been called "one of the most impressive exhibitions of Eastern art ever to be held," which is open until the end of September at the Villa Hügel, Essen, Germany, the family home of the Krupps. They have borne the total cost of the exhibition, no small amount, as the 900 exhibits have all been brought from museums in India.

Terence Mullaly, art critic of *The Daily Telegraph*, London, writes (June 8th, 1959) of it as "a notable example of patronage and international co-operation." He praises also the technical skill shown in displaying the treasures, which range from objects of the era of the Indus Valley civilization down to things in everyday use during the past few centuries. The main items of the stirring and impressive display will doubtless be well-known in India, but, for the Germans and other European visitors — as it was for the people of Great Britain at the big exhibition of Indian Art in London some few years back — it means a new stimulus, an often enigmatic view point, a recognition of new skills of craftsmanship. It is interesting how the influence and inspiration of India and the East is touching more and more the European continent. When one looks a hundred years back, one sees what an advance of attitude and appraisal has been made. Our century has much to its discredit, but it can rejoice that many of the frontiers of limitation, built by ignorance, arrogance and prejudice, are crumbling today in many fields of endeavour, not least of all the arts.

JACOB BOEHME AND THE UPANISHADS

[**Professor P. Nagaraja Rao,** well known to our readers, outlines in this essay, with many direct quotations from Boehme, the ideas of that "great mystic philosopher," as H. P. Blavatsky called him. She said of him: "He was a thorough born Mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego."

Professor Nagaraja Rao draws important parallels between ancient Aryan mysticism and that of Boehme, who left not only valuable, though challengingly obscure, works in writing but also an impress upon many of the finest minds of the West.—ED.]

WHATE'ER the Eastern Magi sought
... The wisdom god-like Plato knew
The sacred fire of saints and sage,
... Through every line, in every age
In Boehme's wondrous page we view.

—SWAINSON

JACOB BOEHME, the unlearned shoe-maker mystic of Gverlitz, represents no isolated instance of the life of a stray mystic giving the queer outpourings of his soul. His life and writings, though obscure and clothed in unfamiliar symbols, are still full of the overflowing light of his spiritual experience. They embody the fundamental principles of the perennial tradition of the philosophy of mysticism East and West. He belongs to the celebrated immortal tradition of the mystics who constitute the vital heritage of all spiritual religion. His intellectual integrity, moral earnestness, complete humility and spiritual insight have made him count among his disciples a great line of mystics and philosophers: Blake, William Law, Hegel, Schelling, Louis Claude de Saint-Martin, etc.

The mystical philosophy of Boehme satisfies the strict demands of a sound metaphysics and the deep requirements of an earnest religion. The principles bear a striking similarity to the mysticism of the *Upanishads* and the *Gita*. The affinity of the doctrines indicates that mystical aspiration is a part of the general human nature, and that it is in "the depths of the worlds—subconscious."

The central doctrines of Boehme's philosophy stand out clearly in spite of the tangle and symbolism. He is not an intellectual in the current sense of the term and he maintained that all he wrote

> was not in the flesh, but in the spirit, in the impulse and motion of God... if the spirit were withdrawn from me, then I could neither know

nor understand my writings.

Boehme is not that dry metaphysician whose perfect logic is unrelated to life; he is a seer of an integral wisdom which transforms all the aspects of life. The chief philosophical category of Boehme is his "Abyss" (the absolute of philosophy). The Abyss is like the perfect immutable Brahman of the Upanishads. It is the pure being and we cannot describe it in relational terms. It is the ground and the goal of existence. He writes:—

> We understand that without Nature there is an eternal stillness and rest, *viz.*, *the Nothing*: and then we understand that an *eternal will* arises in the nothing, to introduce the nothing into something, that the will might *find*, *feel*, and *behold itself*.[1]

The distinction between pure being and non-existence must not be lost sight of in our understanding of the Abyss. The Abyss is the potential and all is contained in it. Like the Upanishadic Brahman[2] the Abyss bethought itself it would become many and manifest itself. In the Abyss there is "a hidden eternal bottomless uncreated will called '*Byss*'." The Byss fashions a "mirror" in which the manifestation of all that is latent in the Abyss is secured through the reflection. The two stages of the Ultimate as Godhead and God, as Brahman and Īśvara, are admitted by all monistic mystics. Boehme affirms, unlike *Mayavada*, that both the stages are real and eternal. The Byss is the *Virgin Sophia*, the mother principle, and the father principle is the Abyss. Through their union we have creation. In the sixth chapter of the *Chhāndogya Upanishad* we have a similar view of creation by the activity of the Lord working on *Prakriti*.

Boehme's doctrine of Abyss and Byss steers clear of the dangers of a fundamentalism on the one hand and of atheism and pantheism on the other. His insistence on the Supreme as the Absolute Spirit beyond the reach of discursive thought has made him a universal mystic. His assertion that the Byss manifests the supreme as a dynamic power or Īśvara answers religious needs. He reconciles the Supreme as immanent and as transcendent.

Reality at heart is a unity of two sets of apparently contradictory Principles: *fire and light, worth and mercy, law and love*. Both the principles are latent in Godhead and they become actual only when manifest on different planes, *i.e.*, the physical, the psychical, etc. These three principles contain within themselves the *seven qualities* of eternal nature, each having its own specific essence and yet forming one harmonious whole. These

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[1] JACOB BOEHME: *The Signature of all Things*.

[2] *Chhāndogya*, VI. 2. 1-3.

qualities group themselves into two ternaries, the *dark* and the *light*. The first three qualities, *attraction, repulsion* and *rotary motion* bring out life. The fourth quality, *Verbum fiat,* descends on the dark ternary and transmutes them into *light, joy* and *divinity, i.e.,* the light ternary. This transformation is the manifest destiny of man. In the latent stage all contrasts exist in the hidden form. With the growth of self-love in man the separatist feeling originated and consequent to it had his fall. Boehme writes, "All was in temperature until self-love made its appearance" and man desired to ascertain what it would be like to be "out of temperature." Hence the disintegration of man. Man needs to grow into his own again. Man can be restored "into" temperature from *turba* (*samsara*) by prayer, humility and regenerate life.

This is possible not as a supernatural gift but as a natural process. Boehme holds to the doctrine of the consubstantiality of man and God. God and man are not two ineluctable entities set against one another. In that event, the gulf would ever be unbridgeable and liberation a miracle. Man is the microcosm and in him is gathered all the glory of creation. God made man in his image. Boehme writes:—

> The human body is a *limus* (extract) of the being of all beings, else it could not be called a likeness or image of God. The invisible God, who has from eternity brought himself into being, and likewise with this world into time, has by the human image that consists of all beings modelled himself into a creaturely image, as into a figure of the invisible being.... For man was an image of God in which the invisible God was made manifest, a true temple of the spirit.[3]

The most conscious incarnation of God in totality is in the person of man. He works his purposes through man. There is nothing in creation which is not there in man in some form or other. The "seven planets and in the earth seven metals" are the "seven principles of man called forms."[4] The divine is not opposed to a full vital and physical manifestation. It uses man as a perfect instrument for its workings. The concept of *avatarana* in Hindu thought is an indication of the organic nature of the man-god relation. It is at once the contraction of God into the human frame and the exaltation of man to God-consciousness.

If the divine in man is so near at hand, how is it that people still find it difficult to have this realization? Boehme has his answer to this knotty problem in the fact of the self-will. We need to negate the self-will for God

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[3] *On the Election of Grace*, pp. 76-77.

[4] *The Signature of all Things*, p. 34.

to take possession of the heart. Self-employing is the necessary process. Crucifixion needs to precede resurrection.

> THE SCHOLAR [asked the Master]: How may I come to the *super-sensual life* that I may *see* God, and *hear* him speak?
>
> THE MASTER [replied]: When thou canst throw thyself for a *moment* into *that* where no *creatures* dwelleth, *then* thou hearest what god speaketh.
>
> THE SCHOLAR: Is *that* near at hand, or far off?
>
> THE MASTER: It is *in* thee, and if thou canst for a while cease from all *thy thinking* and *willing*, thou shalt *hear* unspeakable words of God.[5]

Total and complete surrender of ego to the will of the Spirit is the way, not the mere anæmic surrender of this or that faculty. To hear the inner voice and the spirit of the Lord, we must put an end to the tumults of the self and the atmospheric disturbances. Boehme has stated the same doctrine negatively also. He writes to a friend:—

> Nothing truly but thine own willing, hearing, and seeing do keep *thee* back from it, and so hinder thee from coming to this supersensual state. And it is because thou strikest so against that out of which thou thyself art descended and derived, that thou breakest thyself off, with thine own willing, from God's willing, and with thine seeing from God's seeing.[6]

Unless we consciously identify our will with the Spirit we can never comprehend Him. "God dwells in all things; and nothing comprehends him, unless it be one with him."[7]

Most theisms have no adequate solution to the so difficult problem of evil. In their anxiety to make God omnipotent they have compromised his goodness. Boehme cuts across the problem and affirms the freedom of man's will and traces all evil to man's will pitting itself against the divine will. He says that

> no creature is entitled to say that a will is given to it from without; on the contrary, the will to evil and good arises *within* the creature: but by outward influences of evil and good the creature is infected.[8]

But this does not mean that God is not interested in setting up the standard:—

> God has therefore given man doctrine and laws, that he [man] should take occasion by the commandment to reject evil influences, and not say: If I do something wicked, I *necessarily have to do it*, for I am of evil ten-

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[5] *The Supersensual Life*, p. 5.

[6] *Ibid.*, p. 10.

[7] *Six Theosophic Points*, p. 125.

[8] *On the Election of Grace*, p. 87.

dency. But he is to know that the *scientia* [will] of the soul which could embody itself in *evil* was able *also* to embody itself in good.[9]

It is man's choice that is responsible for evil. The Upanishad says: "As a man resolves, so he evolves. His nature is the stuff of his resolves, *i.e.*, his *Kratu* or *Samkalpa*."[10] He must give up the path of *Kāmāchara* (the life of impulses), and take that of *sadāchara* (the good life). The conception of evil arises out of the wrong choice of man. Reality is potential with good and evil. Evil becomes actual only when man wills it. Heaven and Hell are in each other.

> THE SCHOLAR [asked the Master]: *How far* then are heaven and hell from each other?
>
> THE MASTER [replied]: As far as *day* and *night*, *something* and *nothing* are from one another; they are *in* each other, and they cause *joy* and trouble one to the other. Heaven is *through* the whole *world* and *without* the *world* all over the universal system of nature, without being divided or included in a *place*, and worketh *through* the *divine manifestations*, but only in itself, and *in* that which cometh into it, or *in* that wherein it becometh *manifest*; and *there* God is *revealed*. For heaven is nothing but a *manifestation* of the *eternal one*, wherein all worketh and *willeth* and in *quiet love*.
>
> Hell also is through the *whole* world, and dwelleth and worketh only also *in* itself, and *in* that wherein the *foundation* of hell is *manifested*, *viz.*, in *self*, and in the false and *evil will*. The visible world both have heaven and hell in it. Man, *as* to his temporal life, is only of the *visible* world; and therefore during the time of *this* life, he seeth not the *spiritual world*. For the *outward* world with its substance is a cover to the *spiritual* world as the *body* is to the *soul*.[11]

Boehme brings out the significance of Hell and heaven here. "Immortality and death, the two together are found in the human being; by delusion we enter into death; by the pursuit of truth we gain life eternal," says the *Mahābhārata*.[12] We have the classical struggle of the forces of light and darkness in the human soul powerfully portrayed in the Vedas, the Upanishads, the *Gita* and the Puranic legends. The struggle is between the *asuras* and *devas*. Though they are the progeny of Prajapati, still their mothers are different, the *asuras* being born of Diti who stands for division

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[9] *Ibid.*, p. 87.
[10] *Chhandogya Upanishad*, III. 14. 1.
[11] *The Supersensual Life*, pp. 37-38.
[12] *Mahābhārata*, XII. 174, 130.

and disintegration and the *devas* being born to Aditi who stands for integration and union.[13] The Upanishad declares:—

> There is the path of permanent joy (*śreyas*) and there is the path of transient pleasure (*preyas*). Both of them bind man. Of these two, well is it for him who takes the better, he fails of his aim who chooses the pleasant.[14]

Boehme's conception that "man's temporal life is only of the visible world" and that a great part is hid from man, and that the relation between the outer world and the spiritual world is the relation of the body and soul, is reminiscent of the Upanishads and the *Gita*. The *Gita* declares that "we know not the beginning of things, we know not whither they tend, we know only a part of their middle course."[15] The analogy of body and soul for the relation of the outer and the spiritual worlds is worked out in the dialogue between Uddālaka Āruni and the sage Yajñavalkya.[16]

The many-sided teaching of Boehme has not left the problem of the way of meeting violence untouched. We find in Boehme the principles of *satyāgraha* and non-violence foreshadowed. He believes like Gandhiji that moral conversion must be attempted and that a reckless use of violence serves no good. He believes in the potency of "soul force" and "Christian charity" as the moral equivalents of war. He writes with that integral faith which remains undefeated against any force. He writes

> not that one should not defend oneself against a murderer or thief, who would murder and steal. But where one sees that any is eager upon unrighteousness, one should set his fault openly with a good light before his eyes, and freely and of good will offer him the Christian richly-loving heart; that he may find actually and in fact, that it is done out of love-zeal to God, and that love and God's will are more to that man than the earthly nature, and that he purposely will not consent to anything passionate or evil being done.[17]

Boehme's life and writings have enabled us to extract a spiritual and universalized Christian mysticism where we get the vision of the process unfolded in the heart of man. His is a message for all times, topical to our use. His influence is deep and abiding for the spiritual life of man.

P. NAGARAJA RAO

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[13] *Bṛhadāranyaka Upanishad*, I. 3, 1.

[14] *Katha Upanishad*, II, 1.

[15] *Gita*, II.28.

[16] *Bṛhadāranyaka Upanishad*, III. 7. 3-23.

[17] *Six Theosophic Points*, p. 46.

THE CRISIS OF CULTURE IN INDIAN UNIVERSITIES

[**Professor A. M. Ghose** teaches philosophy at the Maharaja's College, Jaipur. In this article he pleads for the full acceptance of our own responsibility instead of placing the blame for the defects of our educational system upon the West. He suggests a synthesis between the humanistic and scientific traditions. These, in their Western expression, had a common root in Greek civilization and still have points of contact.—ED.]

A PROGRESSIVE SOCIETY depends upon its inclusion of three groups—scholars, discoverers, inventors. Its progress also depends upon the fact that its educated masses are composed of members each with a tinge of scholarship, a tinge of discovery, and a tinge of invention....Universities are the chief agencies for this fusion of progressive activities into an effective instrument of progress.[1]

— A. N. WHITEHEAD

WHEN Bernier visited India during the reign of Shajahan he noticed that there was no secular university in this country. I wonder how many in our country cared to notice what this intelligent traveller said. Had we taken notice of what Bernier said nearly three hundred years ago we would have seen that one of the significant causes of the decay of this country's cultural life was the conspicuous absence of any educational policy.

Education, before the European powers came, was largely confined to over-subtle discussion of a few stereotyped problems of grammar, logic and theology. The result was that no important work of scholarship was produced for centuries. With the introduction of liberal education by the English, however, during the early decades of the nineteenth century the scene started changing. As we look back at the century beginning with 1857, the year the three universities of Calcutta, Bombay and Madras came into existence, we are filled with a legitimate pride. We have produced quite a few able jurists, reformers, journalists, *littérateurs*, scientists, statesmen and teachers. My aim, however, is not to narrate the story of the Indian renaissance. The questions that suggest themselves to us are, Why of late has there been a perceptible decline of standards in the universities? Why do our universities fail to produce men who could face the challenges of the time? Why, in short, has our intellectual life which spurted up shown a downward tendency?

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[1] *The Aims of Education and other Essays* (Mentor edition), pp. 102-3.

These questions could be understood in a narrow as well as in a broad sense. In the narrow sense the meaning is that the percentage of passes is low, that the students who succeed in the university examinations do not fare well in the various competitive examinations and so on; very seldom do we care to ask, Why is it that the quality of scholarship is so poor? Why is it that our scholars, except a few brilliant ones, compare so unfavourably with their counterparts in Europe and America? Why is there no marked intellectual unrest? Why is it that the best products of our universities are so indifferent to the problems of the country? These questions have acquired a new meaning in the context of our political freedom. Not that these questions are never raised; or that answers are not suggested. But the answers are more often than not casual and sometimes evasive. We have held the Western system of education to be responsible for our intellectual lethargy; we have time and again referred to the evil designs of Macaulay and, of late, raised the slogan that the English language is responsible for our intellectual inertia.

To my mind this approach of holding others responsible for our faults is fundamentally wrong. The Western system of education, we forget, has produced some of our best mathematicians, scientists, jurists and statesmen. And we also seem to forget that an excellent "system of education" depends for its success on the quality of the teachers who impart lessons. We have criticized Macaulay, I am afraid, for wrong reasons. He was not simply anxious to recruit clerks as some have said; and, if at all he was, it was natural for a foreigner loyal to his government and countrymen. The one justifiable criticism that can possibly be made against Macaulay and his colleagues is that they were products of a classical education having little acquaintance with the scientific and technological traditions of the Western world itself. Had they been scientists and mathematicians our education would not have been exclusively literary. The medium of instruction, let me observe briefly, assumes the shape of an obstacle only at the elementary levels; in the advanced spheres of scholarship a foreign language, assuming the Indian languages to be powerful enough to be the media of advanced learning, is never an obstacle.

Our problems, therefore, have to be approached from a different direction. In the first place, we have to admit that we had no educational policy of our own before the Europeans came; the result was that we did not have a class of "scholars, discoverers, inventors" who could show the way in which we were to absorb the wisdom of the Occident. How miserably we failed to imbibe the knowledge and skill of the Europeans is manifest when we take into account the fact that we lagged utterly

behind the Western countries in almost all the branches of knowledge. The argument that the foreigners refused to impart their knowledge and skill is not entirely true because the whole of this subcontinent did not come under foreign rule all at once; there were provinces, rich in resources, which came under the foreign rule only in the course of decades and nothing prevented the people of those provinces from learning the simple fact that behind the political prowess and economic strength of the European powers lay their superior scientific knowledge, technical skill and moral zeal. Had they cared they would have known that great explorations, inventions and discoveries were rapidly changing the face and mental climate of Europe.

We had not only no policy; we did not know our heritage. It is again the European Orientalists and archæologists who revealed to us our past, its faults as well as glories. We cannot ignore the fact that many of our forefathers in the nineteenth century turned to the study of Sanskrit after they picked up acquaintance with the works of European scholars like William Jones and Colebrooke. The contribution of European scholars to the study of ancient Indian languages, literatures, religions, philosophical systems and principles of literary criticism is indeed rich. Those scholars not only resusciated ancient wisdom but instituted comparisons which in turn yielded strikingly new ideas. The study of the humanities took an entirely new shape and direction.

Today we face the question, How can we harmonize the wisdom of the West with the wisdom of India? Are they harmonizable? To some, such doubts may appear redundant since the question of the synthesis of the East and the West has, according to them, almost been solved. No doubt, bold attempts have been made at bringing about a deeper understanding between the cultures of the Occident and the Orient. Yet there remains much to be achieved, and what we have to achieve is perhaps more difficult than what we did in the past. To my mind the universities have an important rôle to play. First, the humanistic and the scientific traditions have to be reconciled. The significant point about the difference between the two traditions is that one, the scientific, in the form in which it exists in our country, has its roots in the world-views of ancient Greece and modern Europe. Almost all the eminent historians of science like Arnold Reymond, Benjamin Farrington, George Sarton, Pascual Jordan and others have acknowledged the Greek origin of modern science. "There are," says Heisenberg, the famous physicist,

> especially two ideas of early Greek philosophy which today still determine the course of science, and which are therefore of special interest to

us: the conviction that matter consists of minute indivisible units, the atoms, and the belief in the purposely directive power of mathematical structures.[2]

The humanities, on the other hand, as they are studied in our universities, are partly indigenous and partly Occidental. But what is indigenous has been considerably Occidentalized and what is Occidental has often been dyed in the Indian hue. We have on the one hand tried to explain many of our ancient beliefs and superstitions in the light of modern scientific truths; on the other hand, many modern ideas, *e.g.*, democracy, secularism, etc., are said to be echoes of our ancient though lost ideals. We realize the true nature of the crisis when we take into account the fact that modern Indian scientists have been rarely inspired by ancient scientists like, say, Kapila or Kanada, Aryabhatta or Varahamihira, or, for that matter, by the Arab scientists like Al Khwarizmi and Ibn Hayyan, Al Razi and Ibn Sina. In the humanities the Upanishads, the *Gita* and the *Koran* are frequently invoked, although, as a matter of fact, the names of Socrates, Plato and Aristotle, Bacon, Descartes and Locke, or Hume, Mill and Adam Smith or Homer, Virgil, Dante, Shakespeare, Milton and Goethe, for example, are perhaps more familiar to us than the great philosophers and poets of China, Persia and India.

We look to the universities for guidance and inspiration, for, as Whitehead said, "The cultural histories of Italy, of France, of Germany, of Holland, of Scotland, of England, of the United States, bear witness to the influence of universities."[3] In this country, unfortunately, the universities have not been successful, at least in recent times, in making any substantial contribution to what has been called its "cultural history." I confess that universities form a part of the larger life of the society and when the society has no recognizable "form of life"—the phrase is R. G. Collingwood's[4]—it is idle to expect the universities to be creative.

The crisis we face has to be grasped in a comprehensive way. To be sure, what we require today is not only a deeper understanding of the wisdom of this country but also an equally profound acquaintance with the wisdom of Europe, China, Persia and Africa. We face the grave danger of removing ourselves away from others in the name of cultural emancipation. We require scholars with imagination who could communicate to us the spirit of those civilizations. We also want men who could show

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[2] *Philosophic Problems of Nuclear Science*. Trans. by F. C. HAYES (Faber, London, 1952), p. 53.

[3] *The Aims of Education*, p. 100.

[4] *An Essay on Metaphysics* (Oxford, 1940), pp. 139–40.

how and where the scientific wisdom can fertilize and enrich the literary and philosophical tendencies. The chasm between the two great traditions, the scientific and the literary, nourished by two different world-views, is responsible for the crisis which if neglected may be disastrous.

In Europe there is a growing awareness among many scholars and teachers of the fact that the humanities are being pushed back by science and technology. I may refer to two articles, one by P. Mansell Jones, Professor Emeritus of Manchester University, published in *The Times*, London, in which he observes:—

> Under pressure from post-war planning and the need to realize ambitious development schemes, the university is being tremendously wrenched out of its traditional grooves and detached from its ancient foundations. Prominent in the consciousness of our time are the formidable achievements of atomic science departments.

The other is by Werner Heisenberg, the German physicist, published in "Perspective of Germany," an *Atlantic Monthly* Supplement.[5] Heisenberg draws our attention to the

> close connection between questions of principle and practical action which was the great achievement of the Greeks. And upon that relationship the whole force of our culture rests to this day. Almost all progress can still be derived from it, and in this sense affirmation of humanistic education is also simply an affirmation of the West and its creative cultural forces.

The neglect of the humanities in the universities of Europe and America may be a short-lived phase in their long cultural history. For one thing, the humanistic and the scientific traditions there, in spite of the breaches on the surface, are both rooted in the Greek and the Renaissance conception of man and nature. For another thing, there are, even today, in an age of acute specialization, many scientists, physicists, mathematicians, biologists, in the West who are deeply aware of the humanistic tradition of the Occidental civilization, having more than a nodding acquaintance with the writings of Plato, Aristotle, Democritus, Epicurus, Leonardo da Vinci, Descartes, Leibnitz and others; likewise, there are many philosophers and humanists who are trained in the methods of science and scientific research. And it is these scholars, scientists and philosophers who will prevent any permanent split. Lastly, if in the West the humanities have been pushed back today many optimists would say that it is symptomatic of another unstable age. It was Whitehead again

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[5] A different rendering appears in *Universitas*, Vol. 2, No. 2.

who said:—

> It must be admitted that there is a degree of instability which is inconsistent with civilization. But, on the whole, the great ages have been unstable ages.[6]

Could we in our country say that the scientific and the humanistic traditions are rooted in a common world-view, that we have amidst us many scientists deeply familiar with the literary heritage of the country or many philosophers reliably informed about the methods and progress of science, that we are living in another "unstable age"?

A. M. GHOSE

DAYBREAK

Morn!
The thin light of day:
Illumination for a new life
Of deeds as yet undone,
Of words as yet unsaid,
Of thoughts as yet unformed.
A sky with the cold-white shine
Of newly polished steel.

Man!
Walking, with half-awakened hopes
Through the shafts of newborn light:
To the temple for morning prayer;
To the fields, where the death-dealing weeds
Threaten the green shoots of tomorrow's food;
To the yard where placid bullocks await
Another day like yesterday.

Mountainlike!
Climbs the expectant Orb.
Shall the day be brilliant
In deed and word and thought?
Or, clouded by the dust of history,
That prayer be unavailing;
Those weeds, unresponsive to the hoe;
Toil's tiredness dogging the bullocks' tread?

PHILIP ZEALEY

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[6] *Science and the Modern World* (Pelican edition), p. 241.

TOWARDS A PEACEFUL SOCIETY

[OUR READERS will remember **Miss Margaret Tims,** whose thought-provoking article "Revolution in the West" we published in April last. In this essay she diagnoses the different ills which make for war and offers constructive suggestions towards their elimination. An ardent pacifist, Miss Tims writes with conviction and her observations are based on her experience of the individual community experiments she has visited in the United Kingdom. She calls society to dedicate itself to the "war on want," which is indeed a battle for peace.—ED.]

THAT "everyone wants peace" is a truism rather than a living truth, and one that has been generally acknowledged only since the advent of nuclear weapons. It is not so much that we *want* peace, even now, as that we know we have to have it. Most statesmen, I suspect, would still prefer to pursue their ends by war, or threat of war, if they believed that such a policy could be successful.

We must admit that in the past certain ends have been achieved by war, and by war alone: political ends, such as a change of government or of frontiers; and also personal ends, which may be summed up in the old phrase "*law gloire.*" At both the national and the individual levels, therefore, we are faced with a deadlock which, if it cannot be peacefully resolved, may lead to such intolerable frustration that even a final blow-up may be preferred to a continuation of the *status quo*. It is time now for an "agonizing reappraisal" not only of governmental institutions but of the springs of action of our whole personal and social lives.

If it is scarcely true that "everyone wants peace," still less is it true that everyone wants a peaceful society. For the creation of such a society demands sacrifices not only in standards of living, for the richer countries, but sacrifices of cherished beliefs, prejudices and traditions. It involves a drastic revaluation of the whole structure, attitudes and motives of our way of life: not only for us in Britain, but for other nations of recognized status—let us say, for convenience, the eighty member states of the United Nations.

For the real crisis, I believe, is not the political split between the two blocs, but a common human crisis due to the terrifying advance of technology with no corresponding development of wisdom. It is a crisis that demands no less than a common, world solution. This is not perhaps so impossible a task as it would seem. Things apparently unrelated, or in opposition, have a habit of coalescing and converging. Mr. Khrushchev has stated recently that the Soviet Union aims to equal, if not surpass, the

standard of living of the United States. This is a far cry from revolutionary Communism! To the still-hungry nations, it may sound like a betrayal. But, given the materialist standards of both the Soviet *and* the anti-Communist blocs, it is merely a logical development. The full stomach, once achieved, is only a beginning: then it must be decently clothed and corseted, driven in a motor-car, soothed by high-fidelity records, deflated with patent medicines. So we go on...to what?

Whereas there is a strictly limited satisfaction to be gained from filling our own stomachs, the satisfaction to be gained from filling other people's has scarcely been envisaged. There are still too many empty stomachs in the world—the majority, if we are to believe the statistics—and they will be with us for a long time to come. Here, then, is one great purpose to which the peaceful society might be dedicated: the "war on want" is indeed a battle for peace.

One-sided sacrifice is never a good thing. But this sacrifice, if it is to succeed in its purpose, need not and cannot be one-sided. What have the poor relations, the recipients of aid, to relinquish? In some ways, much more. In some cases, the deepest roots of their present existence: ignorance, prejudice, superstition. Most people find it easier to part with a purse than a prejudice. Nor is wealth necessarily the *fault* of the rich countries. It may accrue, not from exploitation, but from hard work and discipline. The wealthy have put their talents to work, not fettered them in tradition. The poor must do likewise, and realize that science can come as a liberator as well as a destroyer.

Again, we on our side must make some sacrifice in knowledge. The craving for education is even greater, amongst many Asians and Africans, than the craving for food. As the people of Nyasaland are demonstrating, they do not want prosperity in a white-dominated Central African Federation at the price of human dignity: they want the opportunity, the power and the know-how to rule themselves in their own way. In matters of government and administration, Britain has much to teach; in matters of inward truth, she has a great deal to learn. In a sense, whilst others are starved of essential, factual knowledge, we in Britain are over-educated, or at least over-crammed. We are stuffed with indigestible, unrelated facts to which we can give no coherent meaning. We cannot put our half-baked knowledge to any constructive use, and more and more it is becoming an instrument of corruption. (This cultural desert has been brilliantly surveyed by Richard Hoggart in *The Uses of Literacy*.) A re-rationing of newsprint might not be an unmitigated evil.

Looking only at Western industrial society during the present century,

there has been too little glory in peace. Too often it has meant, at one extreme, the drudgery and semi-starvation of the masses; and, at the other, the futility of the idle rich or the rootless intellectual. Britain's "finest hour" occurred in war, and then only on the defensive. Few people, even militarists, would boast about the victorious climax of the atom bomb.

And since victory? Nobody is starving; few are idle. We are told by our Prime Minister that we have "never had it so good." Again, in a negative sense, this is true. But by what standards are we judging ourselves? It is pointless to look back in anger and disparage the present because of the past. If it isn't an illusion—because, even yet, our prosperity is based largely on a war-economy—the present is fine. It is a wonderful thing that children are strong and healthy, men have won self-respect and women are released from drudgery. But all these things, like the full stomach, are only a beginning. How can we achieve a truly human end or at least a meaningful purpose, in peace?

How, it may be wondered, can *we*, poor things that we are, make any contribution to the "world solution" than which no less is needed? I do not think we should even try, as a conscious aim. We shall do better to put our own house in order without too much thought for our neighbours, far or near. Just because our problems *are* common human ones, our findings will be valid—if they are valid by our own experience—for the greater part of mankind. It is only the application of our findings that will vary, according to local conditions.

As I have said, we have to examine the very mainsprings of our actions, both as individual beings and as members of the community. It seems to me that Britain is peculiarly well-placed, as a unit small in itself but with world-wide, organic connections, to make this kind of re-assessment. It is this unique rôle that I should like to see Britain playing in the next half-century. We have never been an "either...or" people. Perhaps we want to have our cake and eat it. At any rate, the forces favouring a "planned" or a "free" economy are almost equally divided and, whatever government is in power, a "mixed" economy is likely to continue for some time to come. This may lead to a certain amount of muddle, but it also leaves chinks in the crazy paving through which new forms of life may make a tentative growth.

Some of these are already discernible, and are achieving significant features. It is interesting to trace their development through the general social pattern. Looking at the *basic structure* of society, we can see how our attitudes determine our institutions: out of our religion, or prevailing

belief, has sprung the social order we know as industrial civilization. The weaker the common belief, it would seem, the greater is the concentration of material gadgets; and the greater the insecurity both within and without. To counteract this imbalance is clearly a step to peace.

This raises the question of *qualitative* living: what kind of work should we do, and for what purpose? We cannot say, until we have re-discovered a belief in our own value as human beings and a belief in labour as an expression of the whole person. To create the kind of institutions through which this belief could operate is one of the aims of DEMINTRY (Society for Democratic Integration in Industry), whose members seek to establish, and practise, Christian principles in industry. Its Chairman is Wilfred Wellock, who has made a lifelong study of these problems.

The encouragement of the craftsman is also likely to pay dividends in the quality of production; and, as surpluses become more and more an embarrassment to the economy, quality may replace quantity as the first priority. In economic as well as in human rewards, the small workshop may be coming into its own, and the mass-production factory go the way of the defunct mammoth.

The creative response of a society to its physical and spiritual condition is of course most clearly seen in its art. The trend here is clearly towards internationalism: there is now no one capital city of art. Although the artist, on the whole, has accepted his common humanity, he is hampered like other people by the lack of a common, human belief and the lack of appropriate symbols through which to express it. One example of a positive response to the nuclear age is the nuclear disarmament symbol—based on the semaphore sign for ND—which was designed by a painter for the Aldermaston march.

Another area of living which contributes to the well-being of the peaceful society I would call social relations. This includes all welfare services, whether provided by the state or by voluntary organizations. It has been said that we have now too much welfare. Surely there can never be too much? There can, however, be the wrong kind and we should perhaps reconsider what kind of welfare would still be necessary in a truly human society. In times of prosperity, as social workers are discovering, the kind of service needed is not material aid so much as guidance in moral and æsthetic values. The social worker has to a large extent taken over the rôle of the priest, and it may be that the desire for confession is a primary human need. But the aim should always be towards self-help and self-knowledge, rather than the laying-down of moral law from outside.

All these social strands seem to point towards the general need for a new

system of values. More and more people are coming to recognize this, but they still feel frustrated and impotent because there is so little opportunity in a mass-directed, centralized society to put the new values to the test. This brings me to the final social category, which is beginning to emerge as the new politics. This concerns the problem of power, too much or too little of which so often defeats the best-intentioned individual efforts. From the examples of Gandhi, Vinoba Bhave and J. P. Narayan in India, the idea is growing that we must now advance from State socialism to Sarvodaya. The first Sarvodaya centre in Britain was recently opened in South Wales; it is too soon yet to see whether, in the very different conditions here, it will make any significant impact.

What then are the essentials of a peace-directed society? I would say: sufficiently small units of administration to allow personal participation in all major activities; a degree of creativity in the actual process of work; a motive for working other than material gain; elimination of exploitation, whether of people or resources; the establishment of accepted values, based on human need at all levels.

This brings us back, as always, to the individual. Ultimately, peace and freedom are within us: they can be encouraged by favourable conditions, but not created by them. And it may be that in sketching the outlines of a new kind of society we shall also discover a new self. But to examine the structure and functions of the peaceful, or creative, personality is a whole study in itself, and demands a separate treatment.

MARGARET TIMS

ARTIST

The world 's his wonderland;
A Prospero,
He transforms the commonplace;
To him each face
Has something of romance,
Each minute
Of each day
He lives intensely;
He has ten thousand eyes
Instead of two.

HERBERT BLUEN

A. E. HOUSMAN
AN INDIAN VIEW

[**Shrimati Prema Nandakumar** writes with appreciative feeling of A. E. Housman's poems and answers his critics. The poet is not a pessimist: he is but a realist who sings of life's sorrow. The author makes an interesting link-up with the Buddha's first truth: Sorrow Is; and calls upon the reader to recognize in Housman's poetry the qualities of courage and honesty.—ED.]

YEATS once remarked: "One feels a sort of pathetic interest in books of good poetry, as if they were waifs in the street with tragic stories." One exclaims "How true!" as one recalls *A Shropshire Lad*. This little bunch of 63 poems was given to the world 63 years ago, and the poet himself was born exactly a century ago.

A Bromsgrove solicitor's son, Alfred Edward Housman went up to Oxford in due course, and entered the British Patent Office in 1882. Ten years later, he became Professor of Latin at the University College, London, and in 1911 moved to Cambridge as the Kennedy Professor. Doubly eminent, as Classical scholar and as an English poet, Housman nevertheless remained somewhat of a recluse till the end. He died in 1936.

His poetical output was meagre in bulk: *A Shropshire Lad* (1896), *Last Poems* (1922) and *More Poems* (1936). The inexpert "average" reader no less than the more expert has found it difficult to see the scholar and the poet as one and the same person. Even after his death, Alfred Housman has occasionally been mistaken for his brother Laurence! On the other hand, it has also been carefully established that had he not been a hard-headed Classical scholar, steeped in the poets of the Greek Anthology, he might never have sung as he did. And, in fact, several of his songs have been translated into Greek or Latin with a striking ease and precision, a feat not possible with most English poetry.

But the songs were not just echoes or exercises. Rather were they groans, sighs, grins, sardonic smiles or existential affirmations that came from the very depths of his being. The shortness of most of the pieces, their simplicity and clarity, their ballad-like lilt and memorability, should not blind us to the fact that they are really elegiac in tone, moaning mankind's hurts and helplessness. By nature kindly and sensitive to a fault, Housman reacted strongly against all forms of cruelty and hard dealing. His mother's death in his twelfth year was a blow from which he could not easily recover. He was almost seized with emotional paralysis for a time. Then came financial ruin to his family, and still later—much later—the

death of his youngest brother during an action against the Boers. "The news received of Herbert's death," writes their sister "told of the soldiers who fell lying all night in pouring rain before a party could be sent to bury them. They had been stripped of their outer clothing by the Boers." Housman's poetic comment was:—

My man, how full of joy and woe
Your mother bore you years ago
Tonight to lie in the rain.

Death was an evil; early, untimely death was particularly shocking; and death that came as a result of war—of man's stupidity and cupidity—was too terrible for words. Thus one of Housman's recurrent themes is mortality, especially war's role as a hastener of death. And war means the survival of the unfittest for it is the fit that go to the front and court early death. The cry is therefore wrung from him:—

Oh, stay at home, my lad, and plough
The land and the sea . . .
Too full already is the grave
Of fellows that were good and brave
And died because they were.

In another poem, drenched in the sardonic:—

Shot? so quick, so clean an ending?
Oh that was right, lad, that was brave. . .

War was man's worst self-contrived enemy, of course, but, even without war, human life would be but a pitiful thing. How is change to be arrested? How is fickleness to be resisted? How is folly to be rooted out? Life is full of seeming opportunities for happiness, but some vicious twist in Nature—or at least human nature—turns them into nought. As Hardy said, "Life offers—to deny"; we come to live, and are asked to die; we wish to love, but it turns to indifference—or hatred. Rose Garland walks with Fred, and, when he dies, she walks with his rival:—

The better man she walks with still,
Though now 'tis not with Fred:
A lad that lives and has his will
Is worth a dozen dead.

Callous? Worldly-wise? Fickle? If such be the way of the world, what profits it a lad to take love—or anything—seriously, to hang oneself for love, to rush to the battle-front to die? Life is a meaningless drudgery, a repetition of meaningless acts till death supervenes:—

Ten thousand times I've done my best
And all's to do again.

And if one moves out of the rut, why, there is disaster again; one is caught, one is hung.

For so the game is ended
That should never have begun.

The paths of glory — of love — of crime — all lead but to the grave. Why strive? Why love? Why live?

It is all discouraging and bleak, and one can understand — though not approve — the remark of the Scotsman who said about *A Shropshire Lad*: "I put it behind the fire. Filthiest book I ever read." There have been other detractors too, Guy Boas and Cyril Connolly, for example. "There is about him [Housman]," said Connolly in his obituary notice, "something emotionally vulgar and shallow which is reflected in the monotony of his versification and the poverty of his diction". Even Professor Garrod felt compelled to confess: —

> This enigmatic figure...setting us so many questions and answering none of them, crediting none of us with truth or intelligence, but allowing us to make what we can of the fire and ice that contend in his nature, the Byronic and the Donnish — we may be forgiven if we look at him a little like men who have forgotten good manners. It is his fault if we stare.

The imaginary picture that we form of Housman — that he was austerity incarnate, fearful and forbidding, that he was a kill-joy Don and a weeping or at least a whining philosopher — is far from the truth. He loved Nature; he loved children; and he loved good food and good wine: he had deep life loyalties. If his versification appears to be monotonous and his diction poverty-stricken, the explanation surely is this: he was giving poetic currency to certain bare, elemental, universal experiences that permitted — nay, demanded — such seemingly "primitive" articulation. If he set questions without answering them, the explanation is that these questions have no satisfactory answers. The agonizing, exasperating "Whys" are followed by ghostly echoes, but not by categorical answers. Even the Buddha couldn't bring back to life the child that was dead but merely help the mother to realize the universality of death. What's the answer in terms of reason to the play of the dualities, to the reign of sorrow and change and striving and death?

Like Hardy's view of life, Housman's view, too, is undoubtedly pessimistic. The emphasis is all too often on the defeat, the frustration, the apparently incurable heart-ache in the heart of things. The sole reality is death, the darkness after the light of little days: —

In all the endless road you tread
There's nothing but the night.

The Buddha too felt that the central fact of human life was *dukkha*, the continual experience of pain. Age, sickness, and death were the evil trinity that shocked the youthful Prince and drove him to abandon wife and child and seek the answer to the riddle of existence. *Dukkha* could not be chased away or argued out of our everyday experience; one had to try to see beyond it, transcend it. But how? That is the vocation for the saint, the man of enlightenment, the man who has purged his mind and soul of attachment, of excessive identification with the revolving chariot-wheel of life. In Housman's poetry we have the same diagnosis that the Buddha made, but not the prescription of the cure. Housman, like Omar Khayyam, was a poet, not a saint, and shall we blame him merely because he was honest and brave as a poet? There are faint glimpses, of course, of a felicity that was — and perhaps could be again :—

That is the land of lost content,
I see it shining plain,
The happy highways where I went
And cannot come again.

Why "cannot"? In a poetic apologia Housman once said :—

They say my verse is sad : no wonder ;
Its narrow measure spans
Tears of eternity, and sorrow,
Not mine, but man's.

Not "tears" and "sorrow" only are children of eternity, but (however faint the admission)

May comes to-morrow
And Ludlow fair again.

It is the very intensity of this recognition of the presence of beauty and joy and love that makes their transience so agonizing. As Keats poignantly exclaimed :—

Ay at the very Temple of Delight
Veil'd Melancholy hath her sovran shrine.

Housman's picture of human life is a little one-sided, at least with a good deal of one-sided emphasis, but there was nothing cowardly or mean or vulgar in his view of life. This surgery is needed to lay open the festering sore, and if he does not apply at once the balm to cure it or alleviate the pain, we can turn to other poets — or the saints — or even, now that we know the worst and have been enabled to see life steadily, discover the sources of recovery *within*. In any case, what use merely covering up the sore, the boil, with the cloth of self-deception? The good blade has done its work; and cathartic effects must follow. The good blade has

indeed done its work, but with marvellous nimbleness and accuracy, and, above all, with an unfailing and bottomless compassion. When poetry, whatever else it is or not, is touched thus with compassion, it must be conceded that it is of much value to us, and the creator of such poetry deserves our gratitude in fullest measure.

PREMA NANDAKUMAR

THE BOOK

"IS THE BOOK an article of consumption or an article of civilization"? This was the question asked by M. Jean Huguet of France addressing the First International Congress of Booksellers which met in London recently. The answer is not an easy one; for publishers have always found it difficult to reconcile their cultural responsibilities with the drab necessity of making shopkeeping pay. M. Huguet, however, answered the question, according to a report in the London *Times* by saying: "The most understanding economists answer 'both.'"

Dr. Arnold Toynbee in his inaugural address defined the rôle of books thus:—

> Books [are] the best of all ambassadors and interpreters, and booksellers [are] the couriers and travel agents. The ideal bookshop [is] a seminar for self-education, an opportunity to meet the minds of thousands of years ago and the opposite side of the world.

One is reminded here of Milton — "A good book is the precious life-blood of a master spirit, imbalmed and treasured up on purpose to a Life beyond life." It is a sad irony that in the cultural market a real demand is not always effective in the economic sense.

The demand for books, however, is growing, and, as Dr. Toynbee remarked: "One of the most important figures I have heard for a very long time" is that given to the Congress of Booksellers by Mr. Julian Behrstock of the UNESCO, *viz.*, that 25 million new readers were coming up in the world every year. This is a challenge to bookmen, and a matter of critical importance to social life as a whole. A society can afford the patronization or profit making in any other branch of national life but this.

NEW BOOKS AND OLD

THE PHILOSOPHY OF SCHOPENHAUER *

ARTHUR SCHOPENHAUER'S *magnum opus* marks a turning point in the history of philosophy. As a reaction against the classical rationalism of the West and as a sincere attempt to imbibe all that is best from the East it has a historical significance. Now that his great work is made available in a new and complete English translation, an opportunity is given to reassess the value of his thought and to find out what is living and what is dead in his system.

There are three main springs of his speculation: Plato, Kant and the Upanishads. To Plato he owes his theory of Ideas, to Kant his doctrine of the ideality of time and space and to the Upanishads his idea of salvation. But all the three sources of his inspiration suffer a peculiar transformation at his hands and the philosophy that he developed from the great heritage carries an indelible stamp of his personality. Our philosopher could neither forgive nor forget his enemies and the ethics of universal sympathy could not make themselves effective in his work and life. But his personal and philosophical limitations notwithstanding, he stands out in the history of Western thought.

It was he who first shook the Occident from its dogmatic self-complacency and forced it to look to the East for inspiration and guidance. He is the only thinker in the West who had the courage to deviate from the Greek ideal of a theoretical thinker and who made salvation the goal of his speculation. His philosophy is perfectly in accord with the spirit of Indian thought when it considers suffering as the necessary outcome of the ever insatiable Will to Live and finds *moksha* or the final liberation from time and space, the *principium individations*, in the abolition and negation of this ceaseless drive to live.

But, for all the kinship that we might feel with certain aspects of his thought, we must not blind ourselves to the dangers inherent in his system and to the gulf that yawns between the basic pattern of his speculation and the structure of reflective thought in India. Whereas reality for Schopenhauer is irrational through and through, and meaningless, it is *sat*, *chit* and *ananda* for the ruling tradition of Indian thought. There is no reason why the Will should be no other than the will to Live and why, when it is directed to the maintenance and assertion of life, it should be principally evil in character. There is no justification for considering every form of pleasure negative in essence. It is also strange that in spite of the pessimistic saturation of his thought there is an optimistic undercurrent. This is shown above all in his belief in salvation. A philosophy of salvation indeed can never be pessimistic or a cry of despair.

No wonder, then, that art and above all music is not considered a variety of entertainment, much less a form of amusement, but the means through which deliverance from the ills of life may be sought. No doubt the lasting contribution of Schopenhauer lies just in his metaphysics of art and music. Here it is that he can rightly claim to

* *The World as Will and Representation.* By ARTHUR SCHOPENHAUER ; translated from the German by E. F. J. PAYNE. Vols. I and II. (The Falcon's Wing Press, Indian Hills, Colorado, U.S.A. 534 and 687 pp. 1958. $ 17.50)

have continued and developed the great ideas of the Critique of Reason. Whereas Kant failed to discern the close association of art and religion Schopenhauer correctly discovered in art a metaphysical and a religious *élan*.

It must be freely admitted, however, that his idea of religion itself is inadequate and one-sided. He saw religion in the context of his own thought and could not find in it more than a denial and a negation of life. Religion is in fact not so much a denial and a renunciation of life as its fulfilment and enrichment. It is also to be regretted that Schopenhauer could not appreciate the value of suffering in human existence. Suffering need not necessarily be a negation or a privation of value. It may be itself informed with a unique value. Our experience of love on different levels and in many dimensions speaks for this. Even Schopenhauer's metaphysics of sex could not go beyond the physical level and hence it is not surprising that the truly metaphysical foundation of sexual attraction and conflict was completely ignored. Plato and Goethe in their different ways went deeper and saw the roots of man's earthly love and passion in some form of pre-existence.

What makes Schopenhauer's greatness is not his system *in toto* but his heroic attempt to bring about a synthesis of the East and the West in philosophy and cultivate a truly universal and catholic attitude in philosophical activity. He is a precursor of movements which are typically modern. He is an analyst before Freud and an existentialist before Existentialism. Whether it is his theory of humour or it is his theory of music, the astonishing fertility of his mind is obvious. At a time when philosophy is becoming almost identical with the so-called logical analysis, it is heartening to go to the man who emphasized the illogical character of reality, and at a time when new forms of pain and torture are worked out in the name of science it is wise to listen to the call of one who discovered consolation and peace in religion and art.

As Schopenhauer is not a philosopher of abstract formalism and analysis but a master of style and beautiful prose it was no easy task for the translator to give a faithful and readable rendering of his great work. The improvement that Mr. Payne has made on an earlier attempt at translation is obvious. The German word *Vorstellung* is now rendered by "Representation" and not by "Idea" and the word "Idea" with a capital letter is reserved for the special Platonic connotation which it has in Schopenhauer's system of thought. As Schopenhauer has always evoked sympathetic response in our country, we hope this new translation will win for him more admirers and awaken renewed interest in his thought.

S. VAHIDUDDIN

Gnosis: Divine Wisdom. By FRITHJOF SCHUON; translated from the French by G. E. H. PALMER. (John Murray, London. 151 pp. 1959. 18*s*.)

M. Schuon is well known as an expounder of the metaphysical truths embodied in the various traditional religions and underlying their revelations. He believes, with reason, that today it is necessary to restore to the intelligence a sense of the absolute. The ordinary discursive mind is altogether involved in the world of manifestation. The higher knowledge comes of intuition by the pure intellect, and this is Gnosis. It is, in his own words,

> celestial thought aroused by that which is our eternal substance and finding its term beyond ourselves and, in the final analysis, in the Self.

Profane reason, unless it is regenerated "either by faith or by gnosis

which is the quintessence of faith," can produce only the logic of disquiet. Pure Gnosis is too metaphysical for most people, but in the great religions of the world its essence has been variously communicated through myth, legend and history. For M. Schuon "explicitly to practise one religion, is implicitly to practise them all." The diverse revelations do not really contradict one another, because God is at the centre of each, and so each revelation speaks an absolute language through a different tongue. He acknowledges the importance of these tonal differences, as when he compares Christianity to "a central fire" and Islam to "a sheet of snow, unifying and levelling at the same time, and having its centre everywhere." His interpretation of the Christian mysteries by the light of the universal gnosis is particularly revealing, as is his study of the relationship of knowledge and love and of the Spiritual Self and the counterfeit ego. But he is more of an anatomist of the higher Knowledge than one through whom an intuitive wisdom flowers. And this limits the appeal of his book to those who enjoy the severities of a scholastic logic.

H. I'A. FAUSSET

The Awakening of the Soul: An Introduction to Christian Mysticism. By WILLIAM RALPH INGE. (A. R. Mowbray and Co., Ltd., London. 61 pp. 1959. 4*s*.)

In 1912 Dean Inge gave three public lectures on Christian Mysticism, the text of which has recently been found among the papers of the late Professor R. H. Lightfoot. These are now published with a Preface and a few necessary footnotes by Prebendary Judd of Wells Cathedral, who draws attention to the fact that for Inge mysticism meant, very simply, communion with God.

The three lectures deal with the mystic (1) as Thinker (2) as Moralist (3) as Worshipper, and each is unfolded under a threefold division. To say that they are "popular" is in no wise to denigrate them. Here is the simplicity of language and treatment which exposes deep truth and sets out, in a manner the wayfaring man can understand, the essence of the fuller and more complex treatment in the Dean's great book *Christian Mysticism.*

Here is a treasure and at small cost.

MARCUS WARD

The Indian Heritage: An Anthology of Sanskrit Literature. Selected and translated by V. RAGHAVAN. With a Foreword by RAJENDRA PRASAD. (The Indian Institute of World Culture, Bangalore. 494 pp. Second Revised Edition with Index and Bibliography. 1958. Rs. 13.00)

In this anthology, which is designed as a UNESCO Collection of Representative Works (Indian Series), the able editor has presented the cream of Indian thought from the Vedas down to the mediæval *stotra* literature. He has rendered carefully selected texts in succulent English which delights the mind as one makes one's way through page after page of the volume. Not only the vast body of foreign readers but the Indian audience also will feel pleased with this rendering of some of the choicest expressions of Indian wisdom. The literary and devotional approach with which the texts have been handled creates a vibrant atmosphere in which much of the original spirit is conveyed to the reader's heart. Indeed, Dr. Raghavan seems to have developed a whole technique in the understanding and rendering of ancient Sanskrit texts in which their

living spirit is caught in resonant phrases. This can best be illustrated by comparing Dr. Raghavan's resonant, interpretative rendering of the *Rig Veda*, IV. 23.8-10, which are three verses relating to the magnificent splendour of *Rita* (the moral order), with Griffith's rendering.

In this vast array of Indian thought-gems one notices at every step a pleasing brilliance, an inviting charm, to turn leaf after leaf and earn much happiness of mind. The reason is that the translator is least obtrusive; his winning art enables us to appreciate and relish the original unhindered. Here are selections from the Vedic Samhitas. Brahmanas, Aranyakas, Upanishads, Dharma-Sastra (both *Sutra* and *Smriti*) literature, *Yogasutras*, Epics and Puranas (pp. 150-403); the *Bhagavad-Gita* and finally Select Prayers (*Stotras*) to the Sun (*Aditya-hridaya*), Vishnu, Devi, Shiva and others (pp. 419-447). The selections from the *Ramayana* and the *Mahabharata* are purposely extensive, weaving the full thread of their main edifying stories. The *Bhagavata* has been skilfully tapped and one cannot but be deeply moved by the following utterance of King Rantideva:—

> I do not desire from God the great state attended by divine powers or even deliverance from rebirth. Establishing myself in the hearts of all beings, I take on myself their suffering so that they may be rid of their misery.

This almost prescribes a shining motto for the world organization which has sponsored this publication, re-echoing the undying ideal of the Vishnu-*bhakta* and the Bodhisattva for the modern humanitarian who by his own choice dedicates himself to the service of mankind. Surely the reader is lifted to a level higher than the boundaries of nations, and one cannot but be impressed with the immortal glory of the Sanskrit language, in which such "deathless speech" (*amritam vachah*) is enshrined.

The outstanding *Stotras* presented here comb a new field which, although revealing the very heart of India, experiencing the living touch of divine vision, had always been ignored as too sacerdotal. While journeying through these renderings, one feels overpowered with radiating sparks of thought which begin to light up the mind with the flashes of divine and human unity.

It is a work to be accorded warm welcome as a dainty repast for the modern mind served out of the inexhaustible resources of India's past heritage.

V. S. AGRAWALA

A History of Philosophy. Vol. IV: Descartes to Leibnitz. By FREDERICK COPLESTON. (The Bellarmine Series, XV. Burns Oates and Washbourne, Ltd., London. 370 pp. 1958. 30*s*.)

This is a truly monumental history of philosophy, although, unfortunately, it does not begin with the Indians but with the Greeks, which is rather old-fashioned. It is a masterpiece. The author, with characteristic Jesuit industry, has performed a miracle of reading, selection, organization and presentation. The book reads easily. In case it might be thought that this work was prejudiced by its origin — this is not so. And it has the great merit, to adapt the tart humour of the author, that here, "if philosophy has ceased to be the handmaid of theology, it has not yet become the charwoman of science."

For the present reviewer the most interesting trend in the book is the sequence of thought anticipating the philosophy of evolution and other modern science. Thus, according to Spinoza, complex bodies are composed of particles. If each particle is an individual, organisms are individuals of a higher order. They may gain or lose particles but so long as the main features are retained, they maintain identity. So, at

a vastly greater level, nature is composed of individuals which vary infinitely. Nature is "the *face* of the universe." According to Leibnitz, similarly, the universe consists of an infinity of centres of feeling and striving, each precontaining its own previous variations, in all sorts of varieties realizing good and bad, each reflecting the rest of the universe from its own point of view. Although there are no images in the mind that have not come into it through the senses, it is the *mind* that has interpreted them and that uses them, not they that have created the mind. It is the mind that controls the images.

This sequence fits the Vedantic view: As the good must be embraced voluntarily, opportunity must exist for willing and realizing bad. Hence the infinity of beings in all sorts of variety realizing good and bad. But the way of salvation is clear — absolute loyalty to truth, goodness and beauty in realizing these values, and the end must be the attaining the perfect life and escape from *maya*.

R. F. RATTRAY

The Philosophy of Ibn 'Arabī. By ROM LANDAU. (Ethical and Religious Classics of East and West. No. 22. George Allen and Unwin, Ltd., London. 126 pp. 1959. 13*s*. 6*d*.)

Ibn al-'Arabī, or Ibn 'Arabī, the celebrated pantheistic mystic, was born in 1164 A.D. in Mureia, in Spain. He travelled in Morocco, to Mecca, Syria, Iraq and Asia Minor, and became famed as saint, teacher and thinker. He died at Damascus in 1240 A.D. His teaching has inspired all pantheistic Sūfīs who followed him and has also affected Western thinkers, including Dante and Ramon Lull. His doctrine of pantheism is shown in all he wrote, but he had difficulty in expressing his philosophy, and students have had equal difficulty interpreting it.

In this book Professor Landau gives a clear and concise account of Ibn 'Arabī's main philosophic ideas. He shows that Ibn 'Arabī was chiefly concerned with proving the non-duality of everything concerning God and His universe. He says:—

> A splendid system of perfect non-dualism rises before us, and innumerable questions that other Western systems leave only partially explained receive answers equally satisfying from a philosophical and a religious point of veiw.

Ibn 'Arabī teaches that since God is the One Existence, man needs Him in order to exist, but God also needs Man, in order to manifest Himself. His God is both transcendent and immanent. On free will and predestination, he considers that man's power of choice is inherent in his nature, but, since that nature is derived from God, Ibn 'Arabī accepts predestination, not free will. Ibn 'Arabī holds that all religions are to be regarded as equivalent.

The book concludes with translations from Ibn 'Arabī's books, by R. A. Nicholson and others. It is a welcome addition to this invaluable series.

MARGARET SMITH

Revelation Through Reason: Reason in the Light of Science and Philosophy. By ERROL E. HARRIS. (George Allen and Unwin, Ltd., London. 123 pp. 1959. 15*s*.)

The counter attack of the philosophy of reason against those who regard religion as a matter of feeling requiring no intellectual defence and those who regard reason as a kind of spurious invention to support religion, has now been in action for some time. Professor Harris's book is a part of the counter attack, and it is a cogent argument for

the coherency and therefore the necessity of reason.

He examines in particular the arguments of the logical positivists and demonstrates that if they have to possess meaning they must end up in a logical whole.

The author describes what this whole seems to be in religious terms. He uses the analogy of an organism. Just as the parts of an organism can only function in so far as they belong to the whole, so the parts of nature can only function within the conception of a whole. This enables him to describe God functioning as such. "The special character of the divine must therefore be activity" and the prime expression of this activity is the evolutionary process.

But this process presupposes that the end to be attained already exists within the nature of the process itself. This is a difficult thought, but by no means an impossible one to Professor Harris. This enables the author to claim that the nature of God has already been revealed in the nature of Jesus Christ. It is revelation through reason.

The book may be described as Liberal Christian in argument with a refreshing ability to contrast the immediate demands of a scientific environment with the inadequacies of mediæval theology (which most orthodox Christian theology still essentially is). But it must be asked, Is the Liberal Christian argument a part of the whole or the whole itself? And is a belief that must inevitably conclude with Jesus Christ as the sole representative of God big enough for the whole?

E. G. LEE

The Christian Faith and Non-Christian Religions. By A. C. BOUQUET. (James Nisbet and Co., Ltd., Welwyn, Herts., England. 430 pp. 1958. 25*s.*) Received through the courtesy of the British Council, London.

There are three main topics among others discussed in this book:—

(1) The author thinks that, while all religions are "related" — related to the *Logos doctrine* — all are not "equal." Does not this possibly imply that *my* religion is superior to *yours*, whether you admit it or not?

(2) The author believes that Christianity *alone* has a "Universalist claim." He says that Hinduism is a religio-social nationalistic system like Judaism; Buddhism "though universalistic so far as Eastern Asia is concerned, has never seriously considered the conversion of Europe and America"; and Islam "was led to make its universalistic claim by the influence of the Christian movement which had gone before it."

(3) The author says that Christianity has spread according to the principle of diffusion and hopes that "some form of Christianity" may become a common world faith. But the fact is that the only religion which spread really on the principle of diffusion was Buddhism, unassociated with any colonial or political power.

If some form of Christianity is to become a common world faith, (but Dr. Bouquet says: "I do not think that, taken as a whole, Christianity as it stands is yet quite fit to fulfill that function"), then, Christianity has to resist the spreading irreligion of Communism. To save the world from *irreligion*, are devout Christians to controvert the beliefs and traditions of non-Christian *religions*?

It is a little difficult to review books of this sort, for the reviewer, I fear, might commit the same fallacy which he detects in the author. But I disagree with Dr. Bouquet's opinion that the category of the super-personal is an "irrational" category of thought.

N. A. NIKAM

Religion and the Scientific Outlook. By T. R. MILES. (George Allen and Unwin, Ltd., London 224 pp. 1959. 21*s*.)

Mr. Miles firmly holds that neither advance in scientific knowledge and thought nor the outcome of logical positivism (which he regards as the more challenging) makes it unreasonable to use the word "God," or indeed to remain a Christian in belief and practice. He deals accordingly with materialism, determinism, behaviourism and psychical research, making brief reference also to psychoanalysis.

Much of his argument is well sustained, especially in his insistence that the difficulties supposed to exist have arisen from formulating the question in the wrong way. Not himself subscribing to logical positivism, even in its more recently modified form of linguistic analysis, he, however, seems unable to escape from its influence when he comes to the question of "verification and falsification." His resistance to any concept involving "para-physical entities" leaves him apparently without such categories as the transcendent and the infinite, which he considers meaningless because they conflict with his logical test.

This does not lead him to agnosticism, as we might expect, but to a policy of silence. His way out is that of treating religious language as the language of parable. This, of course, it often is and must be. The weakness of Mr. Miles's use of this truth is that he can give no indication of any reality to which the parable corresponds, even though admittedly our thought of the transcendent and the infinite must be analogical, inasmuch as our minds are finite. Thus he has to eviscerate the idea and the practice of prayer, for example, and, though he accepts

> the central Christian parables, which tell us of man's shortcomings, of the infinite love of God, and of the demands made on us if we are to be followers of Christ,

he leaves us wondering what actual content he finds in these if they are *no more* than poetic notions. He would assuredly reject Freud's view of religion as a useful illusion. We may perhaps hope for another book in which Mr. Miles will come to grips with the issue of appearance and reality — which, of course, is not an invitation to be content with the metaphysics of Bradley.

BASIL A. YEAXLEE

Language and Psychology. By SAMUEL REISS. (Philosophical Library, New York. 299 pp. 1959. $ 3.75)

Mr. Reiss, who is already the author of two books on language, meaning and logic, contends in the present work that the origin of language is more intimately connected with psychology than with physical sounds or phonetics. The original word-sounds are action-sounds for which a particular group of people has preference. Then the variants of sounds are made to stand for variants of meanings. In this process the ideas get associated with each other through the process of idea-formulation, association and figurative transfer. Because of the peculiar origin of word-sounds as action-sounds, we can find similarities between languages not historically or genetically connected. The "Babel of languages" shows the same human pattern of language creation. "In a deeper sense therefore all the world does speak one language."

The author tries to prove his thesis by a wealth of illustrations, long lists of related words from the English language. But he claims that his thesis can be proved by examining words of other languages also, and he adds an Appendix on Japanese. He criticises the positivist attitude to the study of linguistics (p. 263), which "places all emphasis on the concrete symbol as against abstract mind or meaning," and

which makes meaning entirely dependent on the formal properties of sentences. But meaning is a psychological entity, not a physical thing, has its own existence apart from the sound and object, and in many cases determines the sound or word itself.

Mr. Reiss rightly claims that his view has a deep philosophical and religious implication. The immaterial meaning is primary and the physical sound is secondary; similarly, mind is primary and its body is secondary. Body is only the material expression of mind.

One has to admit that the book is interesting and marshals elaborate lists of words to disprove the positivist approach to linguistics and to show that, without attaching greater significance than positivism has given to meaning as distinct from sound and object and to mind as distinct from brain, neither language nor reality can properly be understood. In the context of the present philosophical interest in linguistics, Mr. Reiss's work is an important contribution to the subject. Its arguments have to be taken seriously into consideration by the rival theorists.

P. T. RAJU

The Quakers: A New Look at Their Place in Society. By JOHN SYKES. (Allan Wingate, London. 280 pp. Illustrated. 1958. 21*s*.)

To the contemporary Londoner the Society of Friends may seem as sober an institution as British Railways: an impression that is reinforced by contemplation of the twin edifices of Friends House and Euston Station that face each other across the Euston Road.

It is therefore salutary to recall, as Mr. Sykes demonstrates in his admirable survey of the history and significance of the movement, that the Society was born, like other human enterprises, of passion and travail; and that the name "Quakers" derived from the trembling fervour of Friends gathered in Meeting for worship. This, of course was in the seventeenth century, a time of spiritual crisis perhaps not unlike our own. As Mr. Sykes observes: "The process of taking into the mind all the phenomena of faith hitherto externalized carried the Reformation man constantly to the edge of hysteria."

And, sometimes, over the edge. Even Friends were not immune, but they were spared the fate of extreme sects like the Anabaptists by the discipline of "corporate vision." The Society survived both persecution and the subsequent two centuries of bourgeois "quietism" which Mr. Sykes shows to have been at least as great a peril. In adversity, the Quakers set the pattern of resistance to tyranny and played a decisive part in the British commoner's struggle for religious, civil and political rights. In prosperity, their total absorption into the prevailing capitalist system was only avoided by a revolt of individual conscience in such reformers as John Woolman, Elizabeth Fry, Joseph Sturge and Carl Heath.

Mr. Sykes sees some recrudescence of the early spirit of Quakerism in the resistance of twentieth-century Friends to military conscription: this, together with their overseas relief work that has won them the respect of peoples and governments across the world, has been their distinctive contemporary contribution. What is still needed, he suggests is a far more radical examination by Friends of the social order, in which they too are implicated, out of which tyranny and war have arisen.

Quakerism is revealed by Mr. Sykes as a faith born of experience and constantly renewed by fresh insights, and his findings illuminate not only the Society of Friends but the whole nature of religious experience.

MARGARET TIMS

Easter: Its Story and Meaning. By ALAN W. WATTS. (Abelard-Schuman, London. 128 pp. Illustrated. 1959. 12*s*. 6*d*.)

The author is well known for his work on Oriental traditions in Christianity and, in particular, his *Legacy of Asia*. This book on the great Christian festival breaks new ground. Many books have been written to demonstrate the fact that Jesus rose from the dead on the third day and to set out the consequent faith and hope. How many tell us what *Easter* means, or why Christians eat eggs on that day? These questions, and many others, are answered in this fascinating collection of myths, legends and customs. Mr. Watts, however, is not concerned merely to guide the interested through curious byways. He shows that the festival represents something wider than the Christian use. From ancient days the season has been the occasion of rites and observances concerned with the mysteries of death and resurrection among peoples of many different races and religions. It is not in the purpose of the author here to define and defend the traditional Christian interpretation of Easter, although there are many signs that he himself holds it. It may well be that this novel presentation of a series of "footnotes to Easter," which pays attention to pre-Christian "types" as well as to post-Christian practices, will do more to commend this day of the Christian Year than yet another treatment on conventional lines.

The book is embellished with seven good illustrations and a set of head-pieces drawn and explained by the author.

MARCUS WARD

The Sanctuary of Silence. NANDALAL SEN. (Sind Navavidhan Mission Trust, Khar, Bombay. 214 pp. 1958. Rs. 2.00)

This is a collection of pithy paragraphs, epigrams and aphorisms written down from time to time on a variety of themes by the author (a nephew of the liberal religious leader of the last century—Shri Keshub Chunder Sen), who lived for nearly thirty years in seclusion and in silence, mostly in Karachi, about the beginning of the current century. Here is a typical quotation:—

> Order is Heaven's first and, I may add, last law.
>
> What order? To have a place for everything and for everything its place.
>
> In thought, speech and act, obey order, or you are sure to make a mess.

A sort of self-portrait through soliloquy!

X. Y. Z.

LEAVES FROM A PARIS DIARY

[In the interview with a pioneer educationist which **Shri Baldoon Dhingra** records in this month's "Leaves" we have a hint of an important principle : that awareness and mutual trust are the inner basis in human character for the true flowering of human faculties.—Ed.]

I have met Dr. Muriel Payne several times — in London first, and two months ago in New Delhi. When I met her again I was anxious to find out how she had fared in India and Western Asia. I put her a number of questions on her educational programmes and schemes.

Baldoon Dhingra: I am sorry I missed your Seminar on "Creative Education" at the Central Institute of Education in New Delhi. Could you please give me a short account of what took place?

Muriel Payne: Yes. It was very interesting. Dr. Pierce invited the schools of Delhi to send a teacher each and a number of the Institute Staff, including Dr. Pierce and Dr. Dutt, attended, together with some other interested visitors, all of whom entered into the "Processing" demonstrations. Among the visitors were Dr. Kaul, Education Officer of the Corporation of New Delhi, and Major Ramachandra, Organizer of Bharat Sevak Samaj, New Delhi.

I started off with a talk about "Creative Education." The necessity for a new approach to counteract the extraordinary state of confusion in which mankind is caught.

Most people agreed that they felt frustrated, lacking in ability, drive, affection and helpfulness. We all knew people who felt that life was too much for them, who felt discontented or violent or out of communication with everybody. The capacity to determine what is responsible action and to act seldom exists. The group saw, by demonstration among themselves, how the first necessities of communication were missing. Many of the teachers could not really look at each other. If they did, they quickly turned away, felt embarrassed or giggled to overcome their confusion.

Then I showed them the state of their capacity for imagination, which is the basis of creativeness. The command was: "Tell a lie about the lecturer [myself]." First of all moral and social machinery stuck in the way. Then a quiet little teacher said in a whisper, "Your dress is red" (it was actually blue), and from then on they entered into the fun of the lowest form of creativeness — a lie. I then proved how their mechanical minds were mostly in control, not themselves.

In the afternoon I talked about energy. Less energy means less intelligence, less ability, less balance and less capacity to meet the problems of existence. Then I gave very simple demonstrations of how to increase energy. Although we have "Processes" that release trapped energy, it is very important to prevent its becoming trapped in the first place, especially with children. Kindness, affection, and acknowledgement of all communication are the simplest and surest way of raising a child's or an adult's tone. Condemnation or unkind criticism lowers him to a state of stupidity very quickly. If people learn to realize the therapeutic power of saying "Fine" and "Good," the whole outlook of the world would change in a very short time.

B. D.: How do you define "Creative Education" and why do you consider this of such importance?

M.P.: I define "Creative Education" as a process for awakening each individual to a consciousness of his direct responsibility for himself, his mind,

body and activities, and for the state of his environment, and to the reality of his own basic nobility and innate, unchallengeable capacity when this nobility is functioning.

The only thing that will bring peace and friendship among the nations is to find an entirely new outlook, an entirely new approach of man to man. A person is either creative, spontaneous and responsible or he is a machine, a slave to his conditions, events and other people's opinions. Ninety-nine per cent of the people of this earth are in the latter state.

Every child, not physically defective, is born free, full of creative energy; it overflows with activitiy and interest in everything. All children want to enquire and discover and be friends with the whole world; they expect the world to be their friend; they have no fears. But soon this aliveness, this ability and friendliness, comes to an end. It takes on a different tone and colour. By the time the child is seven he is on a downward spiral. The light goes out of his eyes, that life which flowed through him, which was the child himself, has become trapped, and something strange and unreal, of a far lower level, takes its place. As this unreal "person" grows up it becomes unhappy or unstable, violent or dull, irresponsible or self-seeking, or maybe completely apathetic and inert — these are the average levels of man. Just look around at the people you know. They find no fun in work as part of the joy of living; they are bored and neurotic; and the older they grow the more they function like robots rather than human beings.

B.D.: Do you consider that properly adapted to the different countries, "Creative Education" would help along peace and understanding in the world?

M.P.: Most certainly it would.

The confusion in the world is mainly due to the fact that we have lost the art of communication. There is plenty of talk — words, words, words — but there is no reality, affinity, duplication, understanding, attention or intention in most of what is said. How can we come to agreement if the mind of each one is all the time in the background interjecting and interfering, saying — "Look out!" "Is he honest?" "Don't you remember?" "Mr. So-and-so says. . . ." "Can't believe him!" "Dare we take the risk?" "We shall lower our prestige," etc., etc., which are the automatic response of the reactive mind-machine when faced with a problem it cannot understand. It has no ability ever to understand anything, and has only been built up on past non-survival experiences. It can only cause crisis after crisis during every effort towards peace and understanding.

But now we know why all this happens, and "Creative Education" shows the way to be clear of the interference of the reactive mind by acquiring control of it. When we can listen with clear, unimpeded reason, unanimous agreement is possible. Man will always act with nobility and intelligence when not under the influence of the reactive mind.

B.D.: I am glad you were able to visit Lebanon and Egypt and met my good friends Camille Aboussouan and Dr. Kussey. What did the educators of those countries think of your project?

M.P.: Of course I was in each country only for a very few days, but the interest was very marked. In Lebanon I met Dr. H. A. Kurani, Director of Education at the American University. He said of "Creative Education": "I know this approach to education is right. There is no need to try and convert me. But how can you get the teachers to do it?" "Creative Education" starts with raising the ability of the teachers. It cannot be carried on with teachers less than Zone 4 on the Tone Scale and the work so far done has proved that this is not only possible to reach but fairly simple with keen teachers who wanted to increase their ability. In India, out

of 130 teachers who took tests before and after a course of "Creative Education," 97 increased their grade one, two or three times on the "Progressive Matrices." Teachers could be the greatest factor in the world for the regeneration of mankind if they are helped to understand and expand their own basic capacity.

I am invited by the American University to go again to Lebanon at the end of July, to a Summer School for Primary School Teachers. I am looking forward to it.

I met some of the most prominent educationists in the U.A.R. and gave a lecture at the Ministry of Education to a large number of senior people. There was great interest. The question and discussion time would have gone on all night had it been allowed. Dr. Kussey took me to meet the Educational Research Group. Everyone "downed tools" and round a large conference table we discussed the science behind the "Creative Education" approach for nearly two hours. I hope to go back to Egypt and demonstrate the "Processes" with backward children or teachers some time in the near future. In every country I want to initiate a few key people, who can then carry on.

B.D.: Which countries do you propose to visit next?

M.P.: Africa, Greece, Israel and Sikkim. I hope to pay preliminary visits to all of them shortly and then I go back to India for some time. Bhikshu Sangharakshita has asked me to help organize Buddhist schools on "Creative Education" lines.

B.D.: What sort of an organization is behind "Creative Education"?

M.P.: We have formed a non-profit-making company called "Creative Education International." It is a registered Association exempt from Income Tax by the Board of Trade so that all gifts are secured for the promotion of the work. We are undenominational and unpolitical.

B.D.: How do you visualize Creative Education International in the future?

M.P.: I visualize Training Colleges or Centres all over the world, where teachers can go to prepare themselves for being teachers, or there might be preliminary Training Courses in every College.

The work of educating the human race is far too urgent to be left in the hands of people who may be very apt in giving information but who, personally, through no fault of their own, may be too immature, *i.e.*, below the necessary level on the Tone Scale, to assure the development of the child himself. Anything less than the education of the whole child means the continuation of wars, friction, confusion, delinquency and general unhappiness for the world of man.

I also visualize Educational Research Projects. From the experiments already carried out, it is known that ability in all directions can be easily increased. I believe that many retarded children and many illiterates in the backward countries could be brought up to the level for their age and need in half the time, if they were first "Processed" towards a greater and general awareness and ability.

If, as has already been proved, children can increase their reading capacity by as much as 3 years, with just 5 weeks' "Processing," a great deal more can be hoped for with future research in many directions.

I feel absolutely certain that Dr. Muriel Payne's Creative Education scheme should be encouraged. What we need today is a process whereby we can help the total man to express himself. That is an up-hill task and is going to be particularly difficult everywhere. It will be difficult in Europe because man is slowly fitting into a ready-made pattern; it is going to be hard in Asia,

where old values are being discarded for ideas which are grafts that do not always take.

Dr. Payne's methods are practical ideas which, properly applied, could awaken the sense of awareness in people. If they do, children will learn to be alive and open-minded, without too many complexes and prejudices.

BALDOON DHINGRA

ALCOHOLICS ANONYMOUS

A most interesting talk on "Alcoholics Anonymous" was given by "A Member" on June 19th, 1959, at the London Branch of the Indian Institute of World Culture. The speaker, having been an alcoholic, spoke with knowledge and authority about the physical, mental and spiritual state of the true alcoholic.

He described the alcoholic as an individual with

(1) A physical compulsion to take alcohol: should he take but one drink his nerves clamour for more until the craving becomes intolerable; it is, in fact, an allergy;

(2) a mental obsession; his thoughts revolve round how to obtain drink, how to get the money to pay for it, and how to hide his condition from others; and

(3) a spiritual sickness.

Many alcoholics have strong spiritual yearnings, but each one feels that he is the only person who is *really unable* to stop drinking, and it is only when he contacts A. A. that hope is born, because there he meets others who were once like himself — equally tragic, equally hopeless.

All members of A.A. were once alcoholics, and the only requirement for membership is an honest desire to stop drinking. A.A. is essentially a fellowship. There is the sharing of experiences and an immense feeling of comradeship and mutual help. In moments of trial a member can always call upon another member for help, comradeship, advice and encouragement. It is this feeling of no longer being alone that is such a help to him who formerly had felt himself to be spiritually, mentally and physically apart from his fellow men.

A.A. has no fees or dues and is non-sectarian, but its background is religious, and all its meetings close with a very old prayer said to come from China:—

God grant me the serenity to accept those things
I cannot change, the courage to change those things
I can, and the wisdom to know the difference.

The speaker was a living testimony to the work of A.A. He had been a confirmed alcoholic, but had regained sobriety and happiness, and had not touched alcohol for nine years. His main aim now was to help others, as he had been helped.

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

Christian theologians generally fight shy of the doctrine of Reincarnation and its associate theory of Karma, both of which form the bedrock of the religions of Hinduism and Buddhism. It is refreshing to come across a Christian thinker who has studied the question dispassionately and adduced cogent and convincing grounds to make the idea of Reincarnation "both credible and attractive," in the words of Dean Inge.

In a paper entitled "A Christian View of Reincarnation" which has been summarized in the issue of *Tomorrow* (Vol. 7, No. 1) for Winter 1959, the Rev. Leslie D. Weatherhead, Minister of the City Temple, London, while confessing that his own mind is not fully made up on the belief, examines the objections adduced against it:—

> Some persons feel that a belief in reincarnation is not compatible with Christian orthodoxy. If this could be substantiated, it would be a formidable indictment; but, in my opinion, it cannot.

An interesting passage in the New Testament implies the idea of Reincarnation:—

> ...in *John*, 9:2 we read that a man born blind was brought to Jesus with the question: "Master, who did sin, this man or his parents that he was born blind?"...If it were contemplated that a man born blind was being punished by blindness for sin committed, then the sin committed must have been done in an earlier life before he was born into this world.

Raising the question whether the idea of Reincarnation harmonizes with other ideas implicit in Christian teaching, the author asserts that Reincarnation supports several Christian affirmations, notably

> that God is just, that ultimately life is just and that justice is what we call an "eternal value."...
>
> Now if we take this life as we often see it, how terribly unfair and unjust it seems....
>
> Is human distress just luck, then? If so, how unjust is life! Is it God's will? Then how unlike any human father He must be, for a human father who thus exerted his will would be clapped into jail.
>
> But if we accept the idea that all these inequalities are the result—in a cosmos of cause and effect—of earlier causes, the product of some distant past, the fruit of earlier choices, then our sense of justice is preserved. ..."Whatsoever a man soweth that shall he also reap," may indeed be a law that applies [for] the sowing to lives before this and for the reaping to lives after this time.

The author refers to some good things for which there seems to be no accounting at all save on the hypothesis of reincarnation, such as the occurrence of prodigies and geniuses, to inequalities among children of the same parents and to other phenomena encountered in life. The idea of reincarnation helps the intelligent Christian who asks not only that life should be just but also that it shall make sense.

> How can a world progress in inner things—which are the most important—if the birth of every new generation fills the world with unregenerate souls full of original sin? There can never be a perfect world unless gradually those born into it can take advantage of lessons learned in earlier lives instead of starting at scratch.

Notwithstanding that the doctrine is attractive, that it is in harmony with Christian values, that it provides an answer to many problems and that it is held by a great number of scholarly men, there cannot be said to be a proof for it, according to the author. "Yet when one adds together some strange pieces of evidence, one is impressed by the cumulative effect."

The Rev. Mr. Weatherhead meets some of the criticisms against the theory

of reincarnation such as: Why don't I remember past incarnations? What about my meeting my dear ones after my death? Won't I lose my identity in a number of incarnations? etc. He holds that every human being "is only a temporary expression of an immortal soul that has the ability to be expressed in other incarnations."

The first parliament of the Commonwealth of World Citizens, the seed of which was sown twenty-one years back, was opened at Vienna on May 4th by Dr. Hugh Schonfield.

In his opening speech to the Mondcivitan Deputies he said that their unique position as representatives of a people "owning a common universal citizenship," as well as their individual one, should make them more aware of their responsibility than of the honour of their position. The present era was characterized by confusion, but also by its promise, for many of the afflictions of the time were due to the rapid transition of progress. One difficulty was the tendency of the majority to cling to smaller, more familiar relationships that were, it felt, safe. It needs courage and imagination to expand. Perhaps the way lay through "a multitude of small-scale interrelated communities united by regional and universal federal and functional agencies." What must be worked for were not institutions but

> living things which evolve as we evolve, the ideals, the recognition of an inner spiritual being, and of the higher ranges of consciousness, the appreciation of wisdom, beauty and friendship.... It is of no profit to have a change of names without change of nature, to alter systems without altering behaviour.

The Commonwealth of World Citizens does not aim to exercise power nor yet to pass judgment upon rulers, but

> to cultivate the capacity for insight and impartiality in ourselves, so that we may have that to offer which will be of real service to those who seek it, constructive recommendations, guidance or meditation, as may be required by governments, groups or individuals.

Their purpose, therefore, was: (1) "to be informed on all that relates to human history, personality and experience"; (2) "to be a training ground for living forward in advance of our generation . . . to undertake experiments with ourselves as the subjects"; (3) to influence by example, and so serve as pioneer for all mankind.

Such a work cannot be done by any more specialized agency, and as World Citizens they must be recognized as independent, and remitted from State obligations which would "violate their principles of peace and unity." The responsibilities of the status of World Citizen would necessarily appeal only to the few, since "service is to be offered, without motives of self-interest or ambition for power." Mistakes would be inevitable, but will, courage and faith could overcome all difficulties. Challenges and dangers would come not only from outside but also from within, from partisanship or from unrealistic slants. The example that the Parliament must set was

> one of good sense and good will, without faction, without partisanship, with proposals prepared with care and presented with humility, with refusal to take offence and the acceptance of rejection with grace.

They must use discretion both in undertaking work and in proclaiming its significance. Wisdom should be the guide of duty.

All those "who are engaged in the true service of humanity, without distinction of race, creed, condition or organization" will wish this project full success. Membership includes people of forty-five countries, with hundreds a year applying for citizenship, but they still need help of every kind in their work, as well as recognition by sovereign States of their status.

Among the many signs of "renaissance" in the air is to be noted the growing recognition of Negro culture, its originality and dignity — not just as a fad of fashion, but as a self-induced endeavour by the Negro intellectuals themselves to affirm the "ethos of the black communities of the world." It began to take shape in Paris from 1941 onwards, and in 1947, with the encouragement of French writers of repute, Gide, Sartre, Camus, Monnier and others, a conference was held which resulted in the foundation of the review *Presence Africaine*. The response to this was sufficient for a World Congress of Negro Writers and Artists to be convened at the Sorbonne, September 1956, in order to discuss "The Crisis of Negro Culture." A further World Congress was held at Rome in March-April this year on "The Unity and Responsibilities of Negro-African Culture." As a result of the Paris Congress the Society of African Culture had been founded there, and since then various self-governing branches have sprung up in other countries. The one in London is proving a very active group. In April last it ran a ten-day programme, "Presenting the Negro World," with a press conference, film show, social activities, concerts and an exhibition of art. There is a further summer season in July-August, organized jointly with the British Film Institute, entitled "The Negro World."

The Society, in a circular sent out, points out the anomaly between the attitude of persecution and intolerance shown in racial riots and similar manifestations, and, on the other hand, the welcome given to Negro culture. The season of films is designed to break through the barriers created by ignorance and misrepresentation, and takes up four themes — traditional cultures, the situations when black and white cultures meet, the rôle of the Negro in the modern world, and finally, the tragic conditions in which the victims of racial injustice live. The programme comprises also an exhibition of books and art, "live" drama, poetry, music, dances and discussions. It is good to note that the Society's circular, after pointing to the need for good will, co-operation and imaginative action, closes with the words: "spiritual ends are the essence of social ends." Body, soul and spirit must all find expression as three-in-one, if culture is to be truly culture. And though Africa cannot offer profound philosophical and other treasures as can India and the East, it has its own natural and valid contribution to make to the whole, without which Culture, which "is one, indivisible and human," would not be complete.

ERRATUM

We regret greatly that by an absurd slip in the note on the *Keats-Shelley Memorial Bulletin*, No. IX, in THE ARYAN PATH for July, Godwin is referred to as Shelley's grandfather. Readers must all know, of course, that he was the poet's father-in-law.

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by

BHIKSHU SANGHARAKSHITA

ABOUT THE AUTHOR

Bhikshu Sangharakshita took upon himself the onerous Secretaryship of the 2500th Buddha Jayanti Celebrations Committee.

Bhikshu Sangharakshita wears by birth an English body; he was born in London in 1925.

He took up the study of Buddhism at the age of sixteen and came to India about 1944. After visiting Ceylon, Malaya and South India, where he lived for a couple of years as a wandering ascetic, he settled down in North India.

He received *pabbaja* (lower Ordination) in Kusinara, during a pilgrimage on foot to the sacred places of Buddhism in which he walked up to Lumbini and into Nepal. In November 1950 he received *upasampada* (the higher Ordination) at Sarnath. He is a student of Pali and of all schools of Buddhism.

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